

# Zion's Herald.

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## Zion's Herald.

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### The Outlook.

The decline in silver is making itself felt in all the financial centres of the world over. It has begun to unsettle values even in China, where the Mexican dollar is the principal medium of currency. In India, as we learn from the *London Times*, the constant fall in the worth of the rupee has had the effect "to increase the burden of its public debt in sterling by 50 per cent. during the past twenty-five years, quite apart from new borrowings; to reduce large numbers of its servants to pecuniary distress; to diminish by one-third the sterling value of all Indian savings or accumulated capital; and to affect grain prices in a way which seems, to some observers, to intensify every local failure of the crops, and to threaten the poorer classes in India with a chronic scarcity of food." If this estimate be well based, we can understand why England, as well as other European governments, is inclined to accept our invitation to an international monetary conference, at which the ratio of silver to gold shall be determined, and silver may come into use more extensively as a currency. The opportunity will then, it is hoped, be given to redeem our own silver dollar to something like a parity with its face value. If we could coin our 75,000,000 ounces of silver, which the treasury has been compelled to accumulate under existing laws, into honest dollars, and gradually withdraw our 66-cent dollar from circulation, the feeling of confidence in our financial medium would be immensely strengthened.

Not until the returns were fully in, and it was seen that not merely a governor, but a legislature also, had been chosen which was opposed to the lottery, did those who were watching the result in Louisiana feel sure that the dreaded amendment was finally killed and buried out of sight, and that the State had redeemed itself. April 19 ought to be reckoned among the nation's anniversaries, for on that day a legalized institution which for years had pilfered from the masses to enrich the few, which had corrupted public morals, bribed legislatures, made "shameless appeals to the cupidity of the people themselves," rent parties in twain, until federal interference was evoked to cripple it by refusing it permission to use the mails or publish its advertisements in the public prints, was wiped out by the indignant voters of the State which had for so long a time harbored it. Its charter permits it still a brief period of life, but its managers will probably find it convenient, now that many of them are under indictment, to close up the business.

The French police have been remarkably successful in ferreting out suspected Anarchists. Over one hundred were captured in a single day in different towns last week, and locked up, and much of the usual literature and many implements of destruction were secured. But with all their activity the police have failed to get at the plans of the organization itself, and a sufficient number of the outlaws were left in Paris to revenge the capture of Ravachol by blowing up the restaurant in which he was seized and killing its proprietor. Their success in this latest demonstration naturally led to increased police activity, and a more remorseless treatment of these foes to human society. The apprehension naturally felt by the different governments of outbreaks on May Day has led to unusual precautions and regulations. There appears to be no fear of concerted uprisings, but there may be sporadic collisions like those which occurred at Fourmies in France last year from an over-zeal on the part of the authorities. Socialist processions and festivities will be permitted in France, but will be inhibited in Germany.

The warning of Congressman Herbert, during the discussion of the Naval bill, that striking out the clause for the construction of an additional cruiser would be "a political blunder," is significant of the unworthy partisanship to which all great measures in legislation are constantly subjected. The House would have ruled out this single ship and effectively blocked the splendid development or re-creation of the Navy which has been going on for the past nine years, had it not been that its "economy" would have appeared too strained, and imperiled votes. Says the *New York Tribune*: "These economists affect to believe that a navy capable of defending the seaboard can be improvised on the spur of the moment whenever there is a serious emergency, and that it is a sheer waste of time and money to prepare for war when the foreign relations of the nation are unclouded." "American ingenuity and industry," exclaims Mr. Holman, "can provide a navy in a brief space which can cope with the most powerful ships of any navy in the world!" Mr. Watson goes even further, and asserts that if war arises, "sixty millions of Anglo-Saxons, who never met an enemy except to crush him,

have nothing to fear from any other nation on the face of the earth." They look upon the open Atlantic as the securest bulwark from European attack. They refer contemptuously to the monster warships of England and France as vessels that cannot carry enough coal for a voyage across the ocean, and that would sink to the bottom before they could be brought half-way over. In one breath they declare that the formidable naval armaments of Europe could be reproduced in case of need in a brief space, and in the next they are strenuously denying that any modern navy is of any value as an engine of modern warfare." There is something phenomenal in the ignorance of certain Congressmen concerning naval matters—if it be ignorance.

The Italian budget shows a heavy deficit, and disagreement as to methods for meeting it brought on the usual "crisis" and cabinet resignation. Rudini, however, appears to have pulled together the old ministers, all but one, upon some modified basis of agreement. The premier, apparently, has given up the idea of reviving the odious *tassa macinato*, or flour tax, which would impose at this time too heavy a burden upon the people, and has turned his attention to a revision of the expensive colonial policy. It is proposed to abandon the principal part of Italy's claims in Eastern Africa—to hold on to the port of Massowah, but to withdraw the costly colony of Eritrea, and to surrender, in general, the protectorate over Abyssinia, which has cost her so much treasure, and the lives of so many soldiers, and also the Somali country. It requires courage for the Italian government to take this colonial back-slip, but the necessity for doing something and the inexpediency of adding any fresh imposition to the burdens already borne at home, may force Rudini to this humiliation.

### Briefer Comment.

THE Grant Monument in New York city, which has been proclaimed a failure so far as raising funds for its completion is concerned, bids fair to emerge from the doom by which it has been surrounded. On April 27 the corner stone is to be laid, and on that day Gen. Horace Porter, who has taken hold of the subscription list with intelligent and patriotic zeal, expects to report the sum of \$200,000 as raised. General Porter has infused new spirit into the enterprise; all the officers of the Monument Association are now unsalaried, and everything possible will be done, and with every prospect of success, to remove the stigma which has long rested either justly or unjustly on the city of New York. Seven years have passed since the subscription list was started, and the whole country will rejoice with the metropolis when the capstone of the noble monument to the greatest hero of modern days shall finally pierce the sky.

THE beneficent work accomplished by the Slater Fund in the Southland has been steadily growing, as has its opportunities for usefulness with the increase of the fund itself. The trustees at their recent meeting in New York decided upon a new policy in its disbursement. The wise men composing the body, of which ex-President Hayes is chairman, have concluded that the fund could be distributed to better advantage if the money were used in building up a small number of institutions instead of giving limited amounts to a larger number. The institutions which will be aided are Hampton Institute, Shaw University, Clark University, Spelman Female Seminary, Talladega College, Tuskegee Normal School, Alabama State Normal School, Tougaloo University, Central Tennessee College, Bishop College, New Orleans University, and Straight University. It was decided to use the money exclusively for the salaries of teachers in the normal and industrial departments of these institutions, thereby increasing and developing the number of competent teachers to be graduated hereafter, and so giving special impetus to the moral and industrial training of the colored people of the South.

THE death of Roswell Smith, of the Century Company, removes a personage whose conspicuous ability will become more and more manifest as the years go by and his real worth and work are known to the general public. Born in an atmosphere of books and of a literary family, he studied law, and to literary ability added a business keenness. The *Century Magazine* and the *Century Dictionary* will be enduring monuments to his memory. The former was the outcome of a talk with Dr. J. G. Holland ("Timothy Titcomb") one night, on a bridge at Geneva, Switzerland. It was Mr. Smith's keen business sagacity, added to the literary ability of Dr. Holland, which permitted the successful cultivation of a field already supposed by the general public to be occupied. At his suggestion, also, Dr. Nicholas was started on its prosperous career. Nor did he quit before the appalling and increasing magnitude and expense of the *Century Dictionary*. He was resolved that it should be carried out on lines entirely different from those occupied by other dictionaries, and the result has proved his wisdom. It is an interesting historical fact that his wife, when a young lady, sent the first despatch over the Morse telegraph line from Baltimore to Washington in the well-remembered words: "What hath God wrought!"

IT is pleasant to recognize the fact that the bounty of the American people has saved the lives and advanced the welfare of very many of the Russian peasants. It has preserved to them, also, a large amount of their live-stock, without which they would have been paupers indeed and destitute of any means of earning a livelihood. The steamship "Cone-maugh" has already started with 6,000,000 pounds of flour and 88,000 pounds of rice, and she is to be followed by the "Tynehead" with a similar cargo. Philadelphia so far takes the lead in this benevolent work. It is stated that America has given in food and money thus far about half a million dollars, and this is practically all the outside benevolence Russia has received. It is pleasant to learn that wealthy people of that stricken country have given nobly. Several aristocratic families have taken the sole care of enormous numbers of destitute people, and many women in the highest St. Petersburg society have gone to the provinces and established immense soup kitchens. The American benefactions have been distributed with the utmost care and thoroughness. In Samara province, where the famine is the worst, the relief committee have saved the cattle and horses of 100 German colonies and Russian villages, are feeding 1,200 people, and have bought seed for 19,000 acres. It is now thought that, with the relief in sight and with local aid, the people can be carried through the summer. The serious problem is how to re-stock the farms and furnish seed.

### GENERAL CONFERENCE CORRESPONDENCE.

"WESTERNER."

FOR the next thirty days Omaha will be the focal point of Methodist interest. Far and near expectation is rife as to the meeting of the great General Conference.

#### What Kind of a Place is Omaha?

In what kind of country is it situated? How will the great body be met, and what kind of treatment will it receive? In order to come to some just grasp of these questions, a stranger needs to "shake himself," and try and solve them by our standards, and not his own. He must place us in the centre of a magnificent country, whose eastern rim is the Alleghenies, whose western rim is the Rockies. Then furrow that area with the Ohio, Mississippi, Missouri, and a score of smaller rivers, and fix Omaha not far from its centre, on the west bank of the turbid Missouri, and you have some dim idea of our surroundings.

Let it be held in mind that this river is navigable for 2,500 miles above Omaha, and that we are situated 500 miles above its mouth, and then we have an extent of navigable river as long as the distance from New York to Liverpool! In the midst of this grand environment the General Conference of 1892 will be held. The voices of the delegates, the songs of praise, the tones of eloquence, in General Conference assembled, never sounded so near the base of the Rocky Mountains before. Our visitors from the East must not expect to see here on the Missouri, and in this new city, everything as complete and finished as Boston or New York. You will need to exercise patience with much that will greet your eyes when you come into our midst. You will see the new coming into form and order all about you. You will be richly repaid for all your endurance and patience exercised. We shall be so glad in your coming, so eager to impress you with the wealth and sincerity of your welcome, that you will perceive at once that you have much more to enjoy than to bear. Your weariness will be rested, and your fatigue be dissipated at once, since you will be royally enthroned, and crowned with such absolute sovereignty over homes and hearts.

#### The Entertainment of the Delegates

has been most carefully looked after by various committees, constituted for that service, at whose head the indefatigable worker, Bishop Newman, has toiled night and day. Not one delegate has been assigned without his personal supervision. To him belongs the credit thereof, and to his corps of trusted laborers. Did you ever place five hundred men in homes for a month? No. Then you have not in your memory the rich recollections of the great facility afforded therein for the development of an athletic patience that is simply stalwart in its proportions. But now the delegates have nearly all received their assignments, and host and guest will soon know each other; and when the time comes that those relations, which were only for a month, end, the glad surprise will come to so many hearts that ties of friendship have been formed and bonds of fellowship created that will be as bands of gold uniting hearts and lives through all the coming years.

We shall miss Gen. Clinton B. Fisk, whose exquisite courtesy and geniality added so largely to the comfort of the delegates four years since, and we shall miss the magnificent presence of the veteran prince of our Israel, Dr. Smart, of Michigan, whom we will remember in 1873, courageous as an eagle, and tender, at his real self, as a child. We shall miss Baylies, and Olin, and Hare, and Fry, and many more who have joined the hosts above.

Of what shall be done by the body as a result of its session, who can say? He who attempts to predict as to accomplished results, must not overlook one conspicuous feature of this body, which is that there is a large element of new men in its composition—men of thought and fibre, who will be anything but ciphers in its deliberations. Notably, two of these are from our own New England laymen. It is a good thing for the church to have such men in its councils. The church is entitled to all the good things in her possession. We need more laymen in our affairs. How shall we get them? Let every Annual Conference be composed of an equal number of ministers and laymen. Let the General Conference be composed of equal numbers of ministers and laymen. Let the ratio of representation be raised to one for sixty-five ministers, and make as many laymen members as there are ministers—all to be elected at the same time by the Annual Conference. How is that for a plan? Another thing we hope you will do when you reach here—cease making appointments by almanacs, and make them by sense, fitness and intelligence. Certainly, there is no room for debate here. If a man is suited to a church, and all its interests are served in an efficient way, a plodder like this writer cannot see how such a man's time can be out. In our humble way, we most devoutly wish that we may forever cease doing senseless things and numbing senseless words because somebody or other acted so a century or two or three centuries ago. Oh, for a baptism of common sense on the General Conference in May!

How many new bishops will be made? If we had the answering, we should say, "Not one."

#### Bishops Now in Abundance.

Plenty for all the needs of the church. With episcopal fund exhausted, no more expense just now would only seem to be sensible. Are missionary bishops, too, "once a bishop, always a bishop?" If so, "Woe worth the day" when that act of crude and hasty legis-

lation was passed that created that anomaly, missionary bishops! Would that the church was well quit of the affair. Our need of anything less than a complete bishop is not apparent. Its utility is not patent. As the church grows (we mean grows all around) the imperative necessity of bishops seems smaller and smaller. This much seems clear—we want no more bishops now. Too many things the church needs so much more. No dissatisfaction or disloyalty to the bishops here, but devotion to the real strength and permanence of the episcopal office. The most sure way to impair the standing and influence of the office of bishop in the church would be a large increase of its incumbents. Any increase now would have a minor influence in the same direction.

Drs. Warren, Clark, Whedon, Chase, Hamilton, and others of your New England delegates will find a warm welcome on this side of the Missouri, where they have very many friends. We of the West are much interested in the vacant editorship of the *Central*, as that paper is our "official," and we wish only first-class ability in its editorial chair. Dr. W. T. Smith, a delegate from Iowa to the last General Conference, who received, then, the highest number of votes next to that of Dr. Fry, is widely and favorably mentioned as one well qualified for the place.

Are you aware that some of us would like to know what this affair is, that a certain commission has concealed somewhere, called a constitution? We are of the opinion that if any one expects to carry it through the General Conference with a *coup de main*, he is doomed to disappointment. I presume we are bound to accept the reasons Dr. Neely puts forward as sufficient; yet some of us would so much like to have a good look at the document itself. It really seems, from our point of view, to be the strangest performance of the times. But then, alas! it is not visible. Somewhere under lock and key, like store of sacred hoard, its lineaments lie concealed! Why keep the world impoverished for lack of vision of its matchless beauty when we are so hungry for the sight? What hearts of stone are those who hear not, and heed not, our piteous cry! But, dear HERALD, we are comforted in our grief by the fact that of this precious constitution you know no more than we; we know as much as any one else. So may it ever be!

### AN EASTER OFFERING.

PRESIDENT WILLIAM F. WARREN.

An Open Letter to the Opponents of the Neely Amendment in the assembling General Conference.

DEAR FATHERS AND BRETHREN: Under all the circumstances it was, I think, fortunate that the more conservative members of the last General Conference succeeded in referring to the Annual Conference the question of the equal eligibility of men and women to the General Conference. And, under all the circumstances, I incline to think it no misfortune that the vote in the Annual Conference has fallen out as it has. You have a right to rejoice that the measure you opposed has not prevailed. On the other hand, the brethren who have not been able to share your misgivings, have a right to rejoice that a decided majority both of the ministry and of the laity of the church have formally expressed their desire to see women declared eligible to the General Conference.

What next? It is not improbable that a majority in the General Conference agree in sentiment with the known majority in the church. It may be found possible to fill every editorial chair with men or women selected for their ability to champion the cause of woman during the next quadrennium. It may possibly be proposed on both sides to renew this inveterate controversy for another four years. Who among us believes that any such course would be wise? Cannot mutual-respecting Christian brethren find some common ground? Under this brilliant Easter sky what is not possible to brotherly love and forbearance? Give us a proposal. Give us as many as you can. The one below is purely an individual and personal one. I send it to the printer without having submitted it to a solitary human being. It has no party significance. It is purely an attempt at an irenicism. Some of your number know that in private correspondence and in public prints, I have more than once earnestly striven to harmonize the contending parties. I sincerely and earnestly believe that both parties to this controversy are right in all essentials. This, however, is no place for argument. Only make us your best proposal for the definitive settlement of the status of men and women. Tell us with what modifications (if any) you could accept the following

#### Preamble and Resolutions.

WHEREAS, it is highly desirable to terminate the present session of the General Conference the long debate upon the equal eligibility of men and women to the Electoral and General Conferences, and if possible to do this by adopting measures in which both those who have advocated and those who have opposed the so-called Neely Amendment can consistently and conscientiously and cordially unite; and WHEREAS, it is believed that a majority in both parties are in perfect agreement touching the following facts and principles, to wit: (1) That the delegates from each quarterly conference to the Lay Electoral Conference are primarily representatives of the laity, and as such should be elected by the lay members of the quarterly conference alone; (2) that "§ 57 and 58 of the Discipline are no part of the six Restrictive Rules, and were never voted on by the Annual Conferences, but were inserted in the Discipline by the General Conference of 1872; (3) that consequently any subsequent General Conference has an equal right to amend the same in any manner believed to be promotive of a more Scriptural and effective lay representation; (4) that from the official returns presented to this General Conference it appears that a decided majority both of the ministry and of the laity desire to see women declared eligible to the General Conference; and (5) that the eligibility of women by male suffrage

alone is a question entirely distinct from that acted upon by the last General Conference and hence unprejudiced by any action or omission of action at that time; therefore

Resolved, 1. That as ministers alone elect ministerial delegates, so laymen alone should elect lay delegates.

Resolved, 2. That whenever the male lay members of any quarterly conference elect to be represented in the Lay Electoral Conference by a woman, such representation is not anti-scriptural or improper, and it ought not to be prohibited by any church law, least of all by a permanent constitutional ordinance so indirectly fastened upon the church that it could be enacted by a possible vote of but one voice in excess of one-quarter of the clerical voters, and this in plain contravention of the expressed judgment and will of the laity at large.

Resolved, 3. That whenever the male members of a Lay Electoral Conference elect to be represented in the General Conference by a woman of disciplinary qualifications for delegateship, such representation is not anti-scriptural or improper, and it ought not to be prohibited by any church law, least of all by a permanent constitutional ordinance so indirectly fastened upon the church that it could be enacted by a possible vote of but one voice in excess of one-quarter of the clerical voters, and this in plain contravention of the expressed judgment and will of the laity at large.

Resolved, 4. That "§ 58 be and it is hereby amended by inserting after the words 'to be chosen by,' the words 'the male lay members of,' so that it shall read, 'The Electoral Conference shall be composed of one layman from each circuit or station within the bounds of the Annual Conference, such layman to be chosen by the male lay members of the last quarterly conference preceding the time of the assembling of such Electoral Conference; and on assembling, etc., etc.'

Resolved, 5. That "§ 57 of the Discipline be and the same is hereby amended by inserting after the words 'shall be chosen by,' the words, 'the male members of,' so that it shall read, 'The lay delegate shall be chosen by the male members of an Electoral Conference of laymen, which shall assemble, etc., etc.'

Resolved, 6. That in view of the important bearings of the foregoing resolutions upon the rights and privileges of the laity, the final vote in each case should be taken by orders, the laymen voting first.

Boston, Easter Monday.

### ASSOUAN AND PHILE.

REV. W. H. WITHEROW, D. D.

Editor Methodist Magazine, Toronto, Can.

ASSOUAN is a busy town of 10,000 inhabitants at the foot of the great Cataract of the Nile, within the borders of Nubia and about 800 miles above Alexandria. Here the Khedival government has a strong garrison of Soudanese and Arab troops, commanded by British officers, and an efficient camel corps equipped for desert service. It is the great entrepot for the products of Nubia and the Upper Nile. A wonderfully picturesque place the market by the river is, with its great piles of wheat, of *doura*—a sort of pea, used for food for camels and for bread—of sugar-cane, dates, gum arabic, elephants' tusks, rhinoceros and crocodile hides and the like, brought by camel caravans from the distant desert. The Arabs, Soudanese, Berbers, Bichere and other native races, give great variety and picturesque to the scene. In the crowded and "quaint bazaars one finds such barbaric objects as rhinoceros shields, Soudanese lances and swords, ostrich eggs and feathers, and the like.

Not Assouan, however, but Phile, was our objective point in coming so far up the historic Nile. There is a railway for five miles around the Cataract, but the single train of the day had gone, and we had to ride on donkeys through the desert. We passed en route a dreary Arab cemetery, some of whose mouldering tombs were over a thousand years old. We saw, also, the ancient quarry from which were hewn most of the great obelisks of Egypt and of the world. One was partially hewn out of the mountain by hands which ceased from their labor well-nigh three thousand years ago.

We took an Arab boat to reach the Holy Island of Phile on which stands the most beautiful temple in Egypt—that of the goddess Isis and the god Osiris. Familiar as it is from pictures, "age cannot wither nor custom stale its infinite variety."

The Nile valley here takes on a wilder aspect. Huge rocks rise in tumbled masses, and, framed in a setting of feathery palms, come into view the pylons and colonnades of the famous temple. In the old pagan days no profane foot might tread this sacred spot. Only after purification and prayer might the pilgrim visit this holy shrine. The most solemn oath of the old Egyptian was, "By him who sleeps in Phile."

Never had temple more lovely approach than that through the double colonnade which we enter from the Nile. Mutilated and marred by time and by the wanton despoiler, there is yet a pathetic beauty about those exquisite columns and capitals, no two of which are alike, and some of which were left unfinished two thousand years ago and remain unfinished forever. Through court after court, studded with graceful columns, we pass to the secret sanctuary of the god—once the abode of mystery and fear—now open to the light of day and to the wandering foot of the fox and the jackal. Everything is covered—walls, columns, ceilings, pylons—with exquisite sculpture of the myths and symbols of the dead, buried, and well-nigh forgotten worship of Isis and Horus, and Osiris.

Our tourist party had lunch in the great court beneath the lotus-crowned columns from which the mild face of the goddess Hathor looked down with benign smile, as if had looked down on successive generations for two thousand years. Above glowed the deep blue sky, below the walls flowed the rapid Nile, around lay the rocky hills, and beyond stretched the melancholy waste of the Nubian desert. Where once the white-robed procession and stately pageant of priests and worshippers swept through these marble halls, where their chant and invocation filled the air and incense smoked before the shrine of the false gods—all now is a desolation. Not a soul lives on the island, then the home of a sacred college which dominated the whole of Upper Egypt.

Seventy years after the decree of the Christian Emperor Theodosius had banished the worship of the old gods elsewhere, it still

lingered in this retired spot. Then the Coptic Christians took possession of the heathen temple in the name of the true God. The great court was converted into a Christian church, as an inscription attests, "By the well-beloved of God, the Abbot-Bishop Theodore." The sign of salvation was inscribed on wall and column, and as a Coptic inscription records: "The cross conquered and will conquer forever." There we beheld the sacred symbol to-day—a promise and a prophecy of the conquest of the cross over the whole world.

At length the cross, in turn, gave place, for a time, to the crescent. The blight of Islam covered the land, and a squallid Arab village defaced the island, sacred successively to Osiris and to Christ. The moral degradation of Moslemism was illustrated to us in the naked savages who swam the Cataract of the Nile and then wrangled for backsheesh like dogs for a bone.

No hope is there of the regeneration of this land but through its reconquest by Christianity. Of that reconquest we have signs in the missions and mission schools of the American Presbyterian Church, which are found in every considerable town from Alexandria to Assouan. Many of these I visited, and saw the result of their influence in the native Christians who are shining as lights in a dark place, and by their blameless lives are living epistles read and known of all men.

### RIGHTS OF A GENERAL CONFERENCE PRESIDENT.

REV. JOSEPH FULLMAN, D. D.

THE very notable article of Bishop Merrill under the above heading, in the *New York Advocate* of March 24, has excited attention among the lawyers of our church polity. The Bishop makes large claims for the prerogatives of a bishop when presiding in a General Conference—claims which to many will appear both new and extraordinary. He informs us that the bishops are members of the General Conference, and also that the bishop in the chair of the General Conference is authorized to decide the constitutionality of any proposal or procedure which comes before the Conference, subject to final decision by the body. So far as the writer can recall, these claims are something new in our history.

The Bishop writes: "The General Conference consists of two classes—delegates and bishops. The bishops sit not by suffrage, but by constitutional right. They are an essential part of the body." Questions of this sort are decided by the terms of the law, by usage, and by analogy. The terms of the law are explicit, and according to these terms the bishops do not seem to be members of the General Conference: "§ 55: 'The General Conference shall be composed of ministerial and lay delegates. The ministerial delegates shall consist of,' etc. The bishops are not 'delegates,' and therefore they are not of those who 'compose' the body. The law which makes a bishop the presiding officer of the General Conference is specific, and fixes his relation to the body: "§ 62: 'One of the general superintendents shall preside in the General Conference; but in case no general superintendent be present, the General Conference shall choose a president pro tempore.' But this only gives the bishop in the chair a function in the body and a relation to the body. There is nothing else in the organic law which touches on the subject.

The analogy of this case with the United States Senate is very close. The federal Constitution says: "The Senate of the United States shall be composed of two Senators from each State." "The Vice President of the United States shall be president of the Senate, but shall have no vote unless they be equally divided." It has never been claimed that the Vice President of the United States is a member of the Senate by virtue of the law which makes him president of the body; and he never takes part in the debates of the Senate, nor does he vote except by the specific provision of the statute. By usage of our General Conference our bishops have no part in the proceedings of the body; they do not speak except by special request, and Bishop Hedding decided in the General Conference of 1840 that he had no right to vote even when the Conference was a tie, and the reasons he then gave for declining to vote bear directly on the question before us. (See Clark's "Life of Hedding," page 557.)

The other claim of Bishop Merrill that the president of the General Conference is authorized to pronounce a proposed action unconstitutional, he argues on the ground that "he is the law officer of the church in the absence of the General Conference," and that such functions inhere in him while he is organizing the Conference, and when he is in the chair. This raises a nice question in law. What does Bishop Merrill mean by the term, "law-officer of the church?" We cannot find that term in the Discipline. Prior to 1840 there was no definition in the Discipline of a bishop's relation to the law as an interpreter of the same. About that time in certain Northern Annual Conferences there were serious conflicts on the slavery question, between the presiding bishops and the Conferences over questions of episcopal prerogative, and the General Conference of 1840 added the following to the "duties of a bishop," which has ever since been the law of the Discipline: "§ 161: 'To decide all questions of law involved in proceedings pending in an Annual Conference, subject to an appeal to the General Conference; but in all cases the application of law shall be with the Conference.'

But does this authorize a bishop to make law decisions outside an Annual Conference? Does it authorize him to decide law questions in a General Conference? Does it constitute him "the law-officer of the church?" Whatever authority has been committed to the bishops by action of the General Conference since 1812 is statutory in its nature, and may be taken from them by the same body. It does not appear that there is authority either in our statute or organic law for the claim made by Bishop Merrill. The ground of such claims must be found in the organic law, and the only paragraph which bears on the case is "§ 62, already quoted.

New Britain, Ct.



## The Epworth League.

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### THE PRESIDENT'S NOTE-BOOK.

AS rapidly as two strong engines can pull our train up the Berkshire Hills, your wife and witty general secretary and your president are hastening westward to attend the meeting of the Board of Control at Council Bluffs. Mr. Littlefield, whose grace and tact helped to solve the delicate problems of the Cleveland convention, will soon join us, and then your representation in the general board will be complete. The meeting at Council Bluffs will be very important, for there the final touches will be given to the memorial to the General Conference. All the "doings" of the Board will be fully reported in ZION'S HERALD.

While we have been journeying I have chatted with our secretary about League matters, and, as would be supposed, gathered considerable information. It is evident, from a survey of our district, that our chapters are most successful where the pastors take a positive interest in the plans and work of their Leagues. Too many of our young people lack the ability to originate and execute lines of work; so it comes about that in many chapters all that is done is the holding of a more or less enthusiastic regular prayer-meeting. This ought not to be the case. Our young folks need to discipline themselves by good reading, by reading in course, and by reading in each other's company. They need to acquire cultivated conversational habits, such as come from evenings with books. They need, too, a fuller, rounder knowledge of the Scriptures than our Sabbath-schools are able to give. All this requires the working of the Literary department of the League. Now there are many places where no one can shape and plan these hours of mental stimulus so well as the pastor, and he should count it a joy to be able to put himself in touch with the thought-life of his young parishioners, and thus reach their soul-life.

Works of Mercy and Help should not be forgotten. I cannot believe there are more than a half-dozen places in New England in which there are not opportunities for some of the loving ministries to the needy which do so much good to those who are busy in work. But in this, as in the literary work, it will often depend upon the pastor whether the humane instincts of his young people shall be developed. The pastor must study the situation, must suggest things to be done, and take part in the doing of them, if he would make his League a power for good in the community.

I am thoroughly persuaded that our plan is a good one and a workable one, and I know there are some chapters that have leading spirits in them, that can go ahead with or without the pastor and organize pure and elevated entertainments, courses of reading and study, and works of mercy and help. But I know, also, that this is true only in exceptional cases. In most of our chapters the pastor must add to his faith, sermonizing; to his sermonizing, pastoral labor; and to his pastoral labor, the intellectual and philanthropic stimulus of his constituency, especially of that part of his constituency over which he can probably have the most influence—his young people. There is an exhortation in the Discipline that I fear, is sometimes taken too literally by preachers in charge; it is, "Be men of one work." This will never do—our pastors must be men interested in many things, touching the life of their people on all sides, and then they will accomplish more surely the one thing for which they labor. Suffer this word of exhortation. It is not that our Leagues as organizations may flourish that it is given, but that our young men and young women may grow through organization "in stature, and favor with God and man." You who are members of the Leagues can do much for your own selves if you ask of your pastor just such help as I have noted. May this new Conference year now beginning be the best year in our history in all our Leagues and churches in New England!

WILLIAM INGRAHAM HAVEN.

### What We Can Do to Save the Boys and Girls.

MRS. BELLE S. GOODWIN.

THE Junior League is a step in the right direction. It behooves us to further this movement, for society, the church and the country will be what the boys and girls make them. The wide-awake, noisy boy, and the gentle girl with her doll, will before long rule in Church and State. Power, social and religious, lies all unfashioned and undirected in the brains and hearts of the children around us. How shall all this power be directed? How shall we win the boys and girls and hold them for the Church of God?

Is it not our duty as professed followers of Christ to watch over his lambs, and gather them into the fold? Ought we to expect the lambs to flourish if treated in the same way

as we treat the sheep? Certainly this was not the Master's plan. He gave separate instructions: "Feed My lambs," "Feed My sheep;" and in the order of the passage does it not seem that He would have the lambs looked after first?

A wise shepherd puts the lambs in a smaller enclosure within the fold instead of keeping the flock all together. This is the sure way to promote the health and strength of the whole flock. Equally successful are the special efforts put forth for the children in the church. A children's meeting is essential for the converted child as well as for the unconverted. Who in the church will take up this work? Who will help us save the children? Christian friend, stop and think of this! Watch the children in your neighborhood. See what the boys are doing, how they are spending their time out of school, listen to their conversation, and lift your heart and thought to God; listen for His call to you, "Go—work." But perhaps you will say, "I cannot do it. I can't talk to children." If God calls, "He will be with your mouth." He that soweth here "reapeth wages."

Almost every church has its juvenile organizations—"Bible Bees," "Givers and Galleys," and others—but these are for girls. What is being done for the boys? Are the churches doing enough to save the boys? The Y. M. C. A. is fishing for the "young men," and they have "many lines in the stream." We haven't lines enough in the stream to catch them young. Let us legislate the work at the right end. Temptations and dangers multiply at every step. Oh, that we might save the boys before sin has left its imprint upon their faces! Let us legislate in mercy, invite them to the house to tea and to spend the evening. Personal hand-to-hand work is needed. We believe the Lord is in this movement, but we cannot lean upon this truth; we must co-operate with Him and consecrate our prayers and our lives.

While the society of to-day is dancing "living waltzes," let professing Christians ever go into this work "hands and feet" to save the children, that the society of to-morrow may dance waltzes. Junior Leagues and kindred movements are the hope of the world. Spurgeon says, "My experience shows that they who come into the church early make the most faithful Christians." Our Sunday-school lesson gives us a minute study of the Bible, but children need a more connected and general Bible knowledge. We began teaching along this line—Bible time, names of books of the Bible, Bible geography, and Bible characters beginning with Adam. A course of ten-minute talks on prominent Bible characters are being delivered before the Juniors by neighboring ministers. The Catechism is thoroughly taught, with a drill on it at each meeting. A practical lesson is introduced, such as lying, stealing, swearing, or faith, politeness, kindness, and many others. Then an attractive Bible story, a great deal of singing, motion songs, motion prayer, five minute entertainments prepared by the Juniors themselves, and marching at close of every meeting. A children's meeting will not flourish upon the doctrine of original sin; but take particular sins and the application of Christ's principles to the every-day life, familiar talks on Christ's love for children and how they can serve Him, and you will keep them interested. Add new features as they open. Provide social attractions. A sociable, rightly conducted teacher politeness and consideration for each other. A good supper occasionally is indispensable. "The way to a boy's heart is often through his stomach."

A child's enthusiasm must be aroused and sustained by variety and a sense of responsibility. Give them something to do. When once you give your thought and prayer to this work, new plans will suggest themselves. "Pray ye the Lord of the harvest that He will send forth laborers into his harvest field." He will find room for the weakest and most unskillful hand. Let us redouble our efforts to save the children, and not be disappointed at failures or discouragements; but let us try new methods, work and trust, keep right on praying, and "the God of Israel grant our petitions!"

Malden, Mass.

### ON THE USE OF TALENTS.

JAMES BUCKHAM.

TO possess good, and be possessed by it, is a universal and healthful desire of mankind. There is no virtue in that false humility which sits content with a mere pottage of attainments, when it might even now be realizing glorious birthright possibilities of power, influence, happiness, character. Every man is bound by his filial relation to God to make as much of the stuff that is in him as God planned he should when He gave the man such materials to work up into life. It is not only no genuine humility to go and hide one's talent in the earth, as did the unprofitable servant, but it is gross ingratitude and craven infidelity. The man who does it is unwilling to praise for his lack of pretension. There is no pretension in making the most of what one has. If God gives me a candle, shall it seem so presumptuous in me to light it, and let it strike out its little circle of brightness in the dark, that I must needs set a bushel over it, in modest self-repression? Ah, no; this would be both foolish and wrong. God wants us to shine as far as we can.

God wants us to assert ourselves to the utmost of our capacities and talents. It is not egotism, it is not presumption, to desire, and so far as we can, to realize the best things in ourselves. If you have any particular aptitude or dominant faculty, any facility for doing one thing better than another, know that it is God's gift to you; that He wants you to use it—yes, and profit by it. Do not be afraid or ashamed to realize your rightful interest on any talent which goes into the great currents of the world's work, which is also God's work. The increment belongs to you; and it belongs to you, by God's grace, because it will enable you to do more and better work in the line of your especial fitness. Every good gift, and every increment of good gifts, helps good work. Power helps; and the more power you gain, the more helpful you can be. Influence helps, wealth helps, character helps. All these things, expanding and increasing by use, if they are applied in a good cause, add to a man's moral working capital. They are not only legitimate, but necessary. God's stamp is on them. Why, then, shrink from laying hold upon them

and using them? Are they not all good and perfect gifts from above, coming down from the Father of lights?

There are certain qualities of the mind—we might call them mental birthrights—bestowed upon us at the very start in life, which seem to indicate the course we ought to pursue. Every person has some bent of the mind, more or less pronounced. Just as there is scarcely a tree on all our hills which does not incline a little more in one direction than another—yielding, it may be, to the wind which God sends oftener over the forest, or perhaps reaching out, every morning, its leaves and branches a little more eagerly to the first grateful light and warmth of the sun—so there is scarcely a life among us which, by some such obedience to Divine influences or response to subtle and recurring suggestions, does not stand more inclined toward some form of useful activity in this world than toward another. However we may account for the origin of mental propensities—whether we call them the results of heredity or direct impartations from God Himself—the fact remains that they are born in us, and born of a power outside our own, independent of volition and independent of environment. Many, perhaps, of the world's greatest thinkers have come up out of circumstances of ignorance and poverty. Indeed, the unlikeliest environment seems, by the action of some principle which we do not understand, the most apt to produce men of surpassing intellectual power. The ranks of genius are, for the most part, recruited from log-huts, plowmen's cuts and squalid tenements—seldom from the abodes of culture, elegance and wealth. Mental gifts are plainly no result of environment. They do not spring out of books of learning; however much their cultivation may depend upon these helps. While you are plowing the field, you may, perchance, like Burns, behold that in the daisy or the field-mouse which shall make you famous; or while you are hammering out horse-shoes, you may, like Robert Collyer, the blacksmith preacher, be forging thoughts into imperishable sermons. Not all of us, to be sure, may have pronounced mental aptitudes, but it is not too much to say that all of us have a faculty for doing some one kind of work better than other kinds. This faculty, whatever it may be, is God's gift to us; and we are bound to use it to the best advantage possible.

Does it not amount in its sacredness to the doing what we are fitted for? God has appointed for each of us our work in the world, and it is only as we do this appointed work, earnestly and thoroughly, that our lives become happy, harmonious and effective. How finely this thought has been expressed by the poet Clough:—

"It is beautiful only to do the thing we are meant for."

The roundness, the completeness, the symmetry which make the individual life beautiful, are lacking in one whose energies are not applied in the direction of his fitness. The whole nature of a man is likely to become deformed and distorted through his failure to do the thing he was meant for. How many soured, discontented, unloving and unlovely lives have become so simply through a man's getting into the wrong place, through his misapprehending or willfully disregarding the nature of his gifts, and attempting to do the work which rightfully belonged to another. "Many an excellent blacksmith," says a writer, "has been spoiled to make a poor preacher." On the other hand, who will deny that some "mute, inglorious Miltons" may be tolling today in many a humble occupation who, if they had only awakened in time to the leadings of nature—which perhaps they mistook for unwarrantable ambition—might be singing songs to generations or guiding the counsels of senates?

The conclusion of these thoughts is important, and especially so for young people. Consider with the utmost thoughtfulness and care the nature of those gifts of mind and disposition which you have received from God. Every young man and young woman should feel the

Tremendous Sacredness of the Obligation laid upon them by their Heavenly Father to stand right in life. It is no matter for light or jesting discussion; for easy, reckless conduct. Do not be so careless of your life's welfare as to throw yourselves thoughtlessly into the first employment that offers itself, without considering whether you are fitted for it or not. Do not say, "I must be doing something, and I might as well be doing this as anything." What a blind, yes, what a lazy and shiftless way of looking forth upon life's responsibilities is this! God does not lay upon you the responsibility of doing something, the first thing that comes up; He lays upon you the necessity of doing this thing, this one thing, this only thing. You cannot succeed, either as the world counts success, or as God looks upon the essentials of it, unless you do the thing you were meant for. How shall you know what you were meant for? Ah, that you may know, but only by prayerful thought and self-examination. It is not a conclusion that you may easily and carelessly arrive at. You must study and balance your strongest inclinations and aptitudes. You ought also to test your wings a bit where it suits you best to fly, doing by yourselves, or somehow in a tentative way, the first things in the work which you think most likely to be your life's serious choice.

Above all, seek wise advice—first the advice of your parents, then of trusted and experienced friends. Make no choice that presents itself to you haphazard, like the flash of a butterfly's wings, tempting you to chase the bright creature no matter whither it may lead. Snap judgments as the world calls them, are very poor judgments in choosing one's life work.

Think over it; pray over it; if necessary, wait over it. Patient waiters are seldom losers. Milton says, "They also serve who only stand and wait." There is a time for waiting, a time when it serves the best purposes. Such a time is the time which comes before making a great and far-reaching decision. Wait until you are reasonably sure that you are right. That is the only safe course. It is far better to be a little late in starting than to start wrong. Always bear in mind the fact that there is a right, and an only right, course for every individual in the business of life. Study to know your own talents and adaptabilities. They are sacred gifts, and yours is the sacred obligation to use them, as God intended you should, in making your life useful and successful in the highest sense.

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The report on the N. H. Conference Seminary was read. Pending its adoption, an address was delivered by President Durrell.

The morning session finished its business by adopting an elaborate and well-written report of the committee on Education.

A convention of the Stoneham, Wakefield, Wilmington and Reading Leagues will be held at Stoneham, April 27.

Revs. W. I. Haven and F. H. Knight left on Monday, the 18th, for Council Bluffs, Iowa, to attend the Board of Control meeting. They went by way of Atlanta, Georgia.

About this time look out for League resolutions to the preachers. We are ready to champion a large number of them next month.

There is a flourishing Epworth League among the Methodist Chimes of San Francisco, of



# MAINE CONFERENCE.

(Continued from Page 2.)

Words of sympathy were spoken by the Bishop and others, and a large collection was taken for him.

J. R. Rennie, Cyrus Parison, Frank C. Potter, Woodbury P. Merrill and M. S. Hughes were advanced to the second class of deacons.

Edward C. Strout was continued in first class of deacons.

C. A. Brooks was admitted on trial.

A. W. Pottle presented report of Church Aid Society, recommending collection to be taken in May or June.

Prof. L. T. Townsend was introduced and addressed the Conference.

Several of the memorial service was held. Several selections were rendered by the Conference quartet. W. S. Jones presided.

D. B. Randall read a memoir of Mrs. E. H. Robinson; W. F. Berry of Mrs. L. E. Record and Rev. David Church; and W. S. Jones of Mrs. A. C. Waterhouse.

The Woman's Home Missionary Society held its annual meeting and elected the following board of officers: President, Mrs. C. F. Allen; vice-president, Mrs. C. A. Springer; corresponding secretary, Mrs. E. O. Thayer; recording secretary, Mrs. W. S. Jones; treasurer, Mrs. L. E. Record; and M. S. Hughes. The Woman's Home Missionary Society held its annual meeting and elected the following board of officers: President, Mrs. C. F. Allen; vice-president, Mrs. C. A. Springer; corresponding secretary, Mrs. E. O. Thayer; recording secretary, Mrs. W. S. Jones; treasurer, Mrs. L. E. Record; and M. S. Hughes.

The Education Society held its meeting at 3.30, E. O. Thayer presiding. D. B. Randall offered prayer. Eloquent address of the Society by Prof. L. T. Townsend, of Boston, and President Raymond, of Wesleyan.

A very impressive consecration service for the special help of the candidates for orders, was held at 7 o'clock, conducted by the Bishop.

## SUNDAY.

The large Congregational church was crowded to its utmost capacity at the three services. The love feast at 9 o'clock, conducted by E. T. Adams, was spiritual and of the "bounding" sort.

Bishop Goodell preached, from Phil. 3: 10, an inspiring Easter sermon. Appropriate anthems were rendered by the choir of the church.

In the afternoon Prof. L. T. Townsend portrayed the heroism required by true faith, as exemplified in John the Baptist. The choir of the Free Baptist Church conducted the musical program.

Rev. Dr. Berry, of Chicago, editor of the *Epworth Herald*, conducted a revival service on the evening. He gave a pointed address on the spirit and motives of work for the masses, and then led a service of testimony, prayer and song.

## MONDAY.

At 8 o'clock the devotional exercises were led by C. E. Springer.

A. R. Sylvester's relation was changed from supernumerary to effective; A. D. Grafton was discontinued at his own request; R. H. Kimball was granted a supernumerary relation; W. F. Marshall a supernumerary relation, and Elbridge Gerry was re-admitted.

The Bishop was requested to appoint H. B. Mitchell as city missionary at Biddeford. C. F. Allen, for committee, reported in favor of publishing 1,000 copies of D. B. Randall's "Statistical History of the Conference."

Report on Marriage and Divorce was read by Dr. Allen of Freedmen's Aid by H. Chase, and both were adopted.

W. S. Jones was appointed Conference auditor.

The treasurer of the Conference Missionary Society reported \$5,825 raised this year. The Conference stewards reported that only about one-half the appropriation for Conference claimants has been raised. Total amount from all sources, \$4,386.

A letter was read from H. P. Torsey, now in Florida.

Rev. Dr. Berry, of the *Epworth Herald*, was introduced and addressed the Conference. The report of committee on the Epworth League recommended organization of Leagues on every appointment, and quarterly reports from local and district Leagues to secretary of Conference League.

The Conference treasurer reported total collections \$12,314.

E. T. Adams reported results of Waterbury Interdenominational Conference. Vote to make the presiding elders commissioners from Maine Conference.

Committee on Benevolences reported in favor of systematic methods in taking collections, with quarterly reports to presiding elders; and the taking of Conference claimants' apportionment by subscription.

At 2 P. M. devotional exercises were led by H. E. Foss, C. F. Allen in the chair.

A resolution favoring deacons work was offered by M. E. Pendexter. Miss Mayhew addressed the Conference.

W. S. Jones presented a resolution favoring work among French Canadians in our large cities, and asking for an appropriation of \$1,000 from the Missionary Society. E. R. Drummond, of Waterville, addressed the Conference on this subject.

The report on Temperance by C. F. Parsons was warmly discussed and finally adopted after strong amendments pledging renewed hostilities to the rum traffic.

At 3.30 M. S. Hughes and M. C. Pendexter spoke tenderly and eloquently of the veterans of the Conference, the occasion being the anniversary of the Preachers' Aid Society.

The statistical report showed a decrease of 80 in the number of probationers of 254 in membership, and in benevolent collections of \$58.

The report on Sunday-schools and Tracts was read by James Wright, and on Education by R. O. Thayer. The latter report recommended a constitutional amendment forbidding grants to sectarian institutions in Maine.

The committee on Epworth League recommended memorializing the General Conference to make the presidents of Leagues members of the quarterly conference, and opposing the election of a general secretary.

The Bishop nominated W. F. Holmes to preach the missionary sermon; M. S. Hughes alternate.

The committee on Education nominated the following visitors to schools: Kent's Hill, I. G. Ross, O. S. Pillsbury, F. A. Bragdon; Lasell Seminary, M. C. Pendexter and wife; Boston University School of Theology, A. S. Ladd, Walter Canham.

The anniversary of the Epworth League was held in the Congregational church. The singing was by a chorus choir under the charge of Rev. E. L. House. E. O. Thayer presided. Rev. J. F. Berry, D. D., of Chicago, gave the address.

At 9 o'clock the business session was resumed.

The committee on Missions reported through E. T. Adams, appropriating \$1,500 to the three districts.

The vote on the Second Restrictive Rule stood 57 for, 12 against.

On the action of the Philadelphia Conference for the equalization of lay and ministerial delegation and joint action, the vote was 28 for, 22 against.

N. C. Clifford was appointed tract agent.

L. Luce was appointed railroad secretary.

C. R. Bibeau was granted a supernumerary relation.

The delegates to General Conference were instructed to use their own judgment in actions referring to the rights of women in the church.

The usual resolutions were passed, the appointments were read, and the Conference adjourned.

The appointments appeared last week.

# VERMONT CONFERENCE.

Reported by REV. W. R. DAVENPORT.

(Continued.)

SATURDAY.

The morning prayer-meeting was led by H. F. Forrest.

Wm. E. Allen and R. T. C. McKenzie, of the third year, were passed in character and studies and advanced from deacons of the first to that of the second class.

Geo. H. Wright and Wm. C. Johnson were passed in character and continued as deacons of the first class.

Geo. J. Newton, John P. Smith, Ernest C. Carpenter, were elected local elders. Silas Van De Car was elected to local elder's orders.

The case of H. F. Reynolds, who desired to continue in the supernumerary relation in order that he might continue as an evangelist under the auspices of the Vermont Holiness Association, was taken up. The presiding elder moved his continuance, and the motion was discussed by H. E. Howard, I. P. Chase, W. R. Davenport, A. G. Austin, E. E. Reynolds, E. H. Bartlett, affirmatively, and in the negative by H. F. Forrest, W. N. Roberts and R. L. Bruce. The motion prevailed.

G. L. Wells and Church Taber were also continued on the supernumerary list.

Silas Van De Car, Milo S. Eddy, G. A. Armstrong, and John L. Wesley were admitted on trial.

The special order of the day—the consideration of the resolution requesting the Bishop to reduce the presiding elders' districts from four to two—was taken up, and W. R. Davenport moved that, in view of the action of the Lay Electoral Conference, and in the interests of harmony, the matter be indefinitely postponed. The motion was seconded by R. L. Bruce and unanimously carried.

The place of the next Conference was left with the presiding elders.

A collection was taken for the local expenses of the Conference. The statistical secretary submitted a report of the totals of all columns, the membership showing a slight decrease.

Rev. P. C. Abbey, of Barre, delegate of the Vermont Baptist State Convention, presented the fraternal greetings of that body. Response was made by the Bishop.

W. N. Roberts offered a resolution requesting the presiding elders to invite the Bishop assigned to the next Conference to visit our Conference during the last six months of the year, and hold at least two public meetings on each district.

Treasurer Beeman gave the results of the statistics of the benevolent measures received.

Geo. E. Smith, H. A. Bushnell, W. C. Robinson, were granted a supernumerary relation without appointment.

W. D. Malcolm and J. W. Guernsey were placed on the supernumerary list.

R. L. Bruce, for the committee on Church Records, reported resolutions urging the pastors to exercise greater care in keeping their records, and especially in purging them of the names of members who have removed long since.

L. O. Sherburne, for the board of examination, reported amendments to the resolutions relative to the disciplinary courses of study, calling for a permanent board of twenty members to be divided into four classes holding office for four years each; and also for the same study to be under charge of the same class each year. These amendments were adopted. The following committee was elected to nominate the members of the board of examination (being instructed to include its own number in the list): W. R. Davenport, L. O. Sherburne, N. W. Wilder, A. J. Webb.

H. F. Forrest reported for the Bible Society, and T. Trevillian for the committee on Missionary Societies.

Prof. Hargrove presented the annual report of the finances and literary work of the Vermont Methodist Seminary. Money has been added to the endowment, debts paid, souls saved, and all departments have prospered.

The anniversary of the W. F. M. S., held at 2 P. M., was a success, if a great audience, a good speech and close attention are counted success. The speaker was Miss Emily Harvey, of India.

At 4 P. M. the Conference assembled to hear the reports of the presiding elders, which had been postponed on account of repeated debates. These reports were largely encouraging.

A. L. Cooper reported in behalf of the Conference stewards total receipts of \$3,650.76—a decrease of over \$500 from last year.

W. R. Davenport reported a list of nominators for twenty members of the board of examination, which were confirmed.

Various Conference societies were re-organized.

F. W. Lewis presented an invitation from the church at Barton to hold the next Conference at that place, the vote leaving the matter with the presiding elders having been reconsidered.

## SUNDAY.

It is doubtful if as large a number of people had attended church in Montpelier any one day for the last twenty years as were present at the various religious services on Conference Sunday. The population of the place is larger than ever before, and the Sunday train from Barre brought a goodly number instant upon hearing something new.

A congregation which filled every available inch of space assembled in Trinity M. E. Church to hear Bishop Andrews' Easter sermon. The preliminary love-feast, under charge of Presiding Elder Truax, had developed the devotional spirit of the people, so that they were in just the mood to appreciate the strong, clear, convincing and eloquent presentation of the divinity of Christ as shown in Matthew 28: 18, the context and parallel passages. Bishop Andrews always preaches in such a manner as to hold the attention of his audience, but he was this time at his best.

At the conclusion of the sermon Charles M. Stebbins, George J. Newton, Ernest C. Carpenter and John P. Smith were ordained deacons.

Rev. D. H. Elia, D. D., of Boston, preached at the same hour in Bethany Congregational church; Rev. L. Olin Sherburne, of Enochburg Falls, at the Unitarian church; and Rev. Lewis P. Tucker, of Bradford, at the Baptist house of worship. All of these sermons received high commendation. In the evening Rev. W. Irving Tisdal, of Belknap Falls, spoke to the children at the Easter service at the Unitarian church.

The afternoon services at Trinity were impressive, and consisted of the baptism of thirty persons by Bishop Andrews, memoir and eulogy of Revs. Charles A. Smith, Hubbard Eastman and A. C. Copeland, and of Mrs. J. C. Langford, and the ordination of elders of Elmer E. Reynolds, George O. Howe, Albert Gregory, Silas Van De Car and Frank E. Whitman.

In the evening the Methodist edifice was again crowded to its utmost capacity to hear Dr. J. O. Peck speak for an hour and a half on home and foreign missions. It was the unanimous opinion that a Montpelier audience had not heard a more eloquent speech for many a long day. A good judge declared that, at the conclusion of the service, it would have been an easy matter to have raised a thousand dollars for Bishop Thoburn's special work in India. And this in the face of the fact that the missionary collection, in spite of *la grippe*, had been larger in the aggregate than the year before.

Monday morning dawned clear and bright. Indeed, the weather during the whole session was superb, and even Vermont roads were in a passable condition when the Conference adjourned.

The morning prayer-meeting was led by Harvey Webster. Owing to a desire to allow the members to depart on the earlier trains, the business session opened a half-hour earlier than usual.

After the reading of the minutes, the Conference passed a resolution, introduced by R. L. Bruce, which provided for the bi-monthly administration of the sacrament of the Lord's Supper by the pastors, such communion service to be held the first Sunday in each alternate month, beginning with January, and regardless of the date of the visit of the presiding elder.

The committee on Education reported through Chairman Smithers.

A. J. Hough and W. E. Barney, eq. of Barre, were elected as delegates to the Boston Wesleyan Association. Visitors to the Vermont Methodist Seminary and other literary institutions were designated.

P. N. Granger, W. E. Barney, eq., and Prof. E. A. Bishop were elected trustees of Vermont Methodist Seminary.

The committee on Freedmen's Aid and Southern Education, and Pastoral Address, submitted reports, which were adopted.

Through Chairman Cooper the money for the claimants on the Preachers' Aid Society was distributed.

The secretaries, statistician and treasurer were instructed to present bills for all expenses incurred.

The committee on Temperance reported, through C. F. Taplin, resolutions of the most radical type. W. R. Davenport moved to amend by striking out those resolutions which related to political parties and platforms and woman suffrage. This motion was discussed by the mover, R. L. Bruce and Alonzo Hitchcock. H. F. Forrest moved to amend by substituting for the entire report of the committee a portion of the report of the committee on Temperance of last year. N. W. Wilder moved to amend such substitute by striking out a portion of such substitute of last year's resolutions. L. L. Beeman moved that, in view of the modified state of affairs, all amendments and substitutes be laid on the table, and the original report be taken up. Carried. Thereupon J. D. Beeman addressed the Conference at length against the adoption of any resolution which sought to impose a binding restriction as to the votes of any member. On call of W. J. Kidder, the resolutions were then taken up and adopted, and the political sections being carried by a slim majority.

The Sunday-school committee made a report, which was adopted.

W. S. Smithers and G. A. Emery being absent when the vote was taken on the change of the Second Restrictive Rule were given an opportunity to vote on the question. Adding in their votes, the result of the ballot was 43 for, and 38 against. This is noticeable as indicating a change in the sentiment of the Conference, the vote a year ago on the woman question being against rather than in favor of any change.

Missionary Secretary Peck was introduced, and briefly addressed the Conference as to the importance of giving the missionary cause a fair and honest chance before the people.

The committee on Resolutions reported the usual resolutions of thanks, which were adopted by a rising vote.

The terms of appeal were elected, also the appointees for the missionary and Conference sermons, the Conference board of Church Extension, and the district boards of Church Location.

The \$1,200 missionary money allotted to the Conference was apportioned to the weak churches.

W. N. Roberts was re-appointed committee on railroad.

D. C. Thatcher was transferred from effective to supernumerary, in order that he might continue in charge of the new church enterprise at Linden, Mass.

C. W. Bradley was announced by the Bishop as transferred from the New Hampshire Conference.

The usual number of Minutes was ordered to be printed.

On motion of H. E. Howard, a committee was appointed to consider and report at the next Conference upon the advisability of forming a Domestic Missionary Society.

After a fervent prayer and practical remarks by the Bishop, the appointments, which were published last week, were read, and the Conference adjourned without date.

In summing up the work of the session, it may be noted that the Conference provided for episcopal visitation of at least two churches in each district prior to the next session; for the regular administration of the sacrament of the Lord's Supper by the pastors rather than by the presiding elders; for the more thorough organization of the board of examination of candidates for membership in the Conference and for orders; it also refused to reduce the number of the presiding elders from four to two; elected two good men to the General Conference, one being a conservative and the other a radical; adopted political temperance resolutions by a decreased majority; allowed a brother to remain on the supernumerary list in order that he might act as a holiness evangelist under direction of the Vermont Holiness Association, of which he is president; and secured the appointment of two new men for presiding elders, both of whom are men of tireless energy and ready at the word, "Go." May the year justify the largest expectations!

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# Obituaries.

Page.—Abigail P., wife of Reuben W. Page, of Gilsum, N. H., died of heart failure, Jan. 11, 1892, aged 75 years, 9 months and 4 days.

Sister Page was a much-esteemed member of the M. E. Church in the town in which she lived. She was of a quiet, amiable disposition, and her Christian qualities were exemplified in a good life. Her life was marked by piety and devotion in her family and among her friends, and she was greatly beloved by those who knew her real worth as a true wife, mother and friend.

She leaves a husband and four daughters and numerous other relatives to mourn, while their loss is her large number. Her funeral was attended by a large number of mourning relatives and friends, and remarks were made from Rev. 14: 13: "Blessed are the dead which die in the Lord."

A. B. RUSSELL.

Smith.—Reuben C. Smith was born in Stanstead, Canada, Dec. 23, 1814, and died at Portland, Me., Jan. 13, 1892.

In the death of Brother Smith God has transferred a tried and true servant. He was converted in early life and became at once a devoted and thorough-going Christian man. He became a member of the Methodist Episcopal Church in his native land in 1839 or '40. Removing from Stanstead to New York, he united with the Congregational Church, there being no Methodist church then at New York. He was soon chosen a deacon of that church and served in that capacity with acceptance until his removal to New York in 1859. On coming to this place he united with the M. E. Church, and for twenty-three years has served it faithfully.

He was financially liberal, and was the friend of the poor preacher. With an eye to the business of the church, he was one of its wisest counselors. In the board of stewards he will be greatly missed, having been one of its members during the entire period of his membership here. He was faithful until his last illness, and his religion up to the week of his death.

Brother Smith buried his first wife before leaving Stanstead. Their two daughters, with his present widow, remain to mourn their loss. He was a kind and loving father and husband. His kindly face had a smile, indeed, for everyone. When he was told that death was near he looked up to the face of his wife and calmly said, "Is that so? Well, it's all right; for I am going to see my dear friends in heaven, and I am ready." May the blessing of God rest upon the widow, children and grandchildren, who are left to weep and wait, and upon the church he loved so well! C. S. HUBBERT.

Leighton.—Miss Patience P. Leighton died in Portland, Me., Jan. 13, 1892. She was the daughter of William and Catherine Leighton, and was born in West Cumberland, March 20, 1826.

She was one of a family of eleven. Converted at the age of twenty-five, and always a Methodist, she had one virtue which every Methodist ought to have: She always saved every tenth dollar for the Lord.

She was full of the spirit of the Lord, feeling that she had "fought a good fight," that "she had done what she could." About two hours before her death she stretched out her arms toward heaven and cried—"as one who was bidding—'I am coming! I am coming! I am coming! I am coming!'" and she lay until she was laid in her grave.

She was a faithful member. He was a young man who made many warm friends, and who gave to his friends the love of an honest heart.

He was an ardent admirer of the beautiful. God endowed him with a rare gift of art, and this gift he greatly developed by hard study. He was exceedingly fond of music, and with a keen sense of its beauty and sublimity he devoted much time and hard study to this branch of his education, and became especially efficient as an organist and pianist.

Consumption cut him down in the prime of life. He has gone to the land of eternal light, where the saved sing in the presence of the King of kings. He said to his mother, as she stood weeping at his bedside: "You cannot wish me back; but where I am going, it is to be a Christian; yes, it is." "A father and mother are left alone, for he was their all. He has gone. Their loss, which is great, is his eternal gain. May the God of all grace comfort them now, while they wait for the day when they shall see him and the blessed Master face to face!" A. W. L. NICHOLSON.

Wooding.—Rev. George W. Wooding, a supernumerary member of the New England Southern Conference, died in New Haven, Conn., Jan. 13, 1892, of acute bronchitis, at the age of 72 years. He was the son of Zina and Anna Wooding, and was born in Bethany, Conn., Jan. 3, 1820.

Baptized in childhood by Rev. Mr. Clark, rector of the Protestant Episcopal Church, he was received into the Methodist Episcopal Church at New Haven, in the spring of 1837, by Rev. Herman Bangs. March 31, 1840, he was

licensed to exhort by Rev. O. V. Amerson. He was an earnest, zealous exhorter, and he soon gave evidence of a call to the ministry, and in Newport, R. I., Oct. 9, 1842, was licensed to preach by Rev. B. Othman. At the expiration of three years of faithful service as a local preacher, he was received into the Providence Conference in the spring of 1845 as a probationer. He was ordained a deacon April 11, 1847, in Fall River, by Bishop Hedding; and received his orders April 8, 1849, at Providence, by Bishop L. L. Hamline presiding. In 1850 he was made supernumerary. His home was in New Haven. For more than eighteen months he has been confined to his bed by sickness, being gradually sustained during this period of suffering by the comforts of the Gospel.

Brother Wooding married Miss Julia A. Manson in Fall Haven, the marriage being solemnized by Rev. Ira Abbot, of the New York East Conference.

A period of superannuation intervened after 1859 on account of ill health, but he returned in a short time to the active ranks of the ministry. During his ministry he served the following appointments: 1843, Chatham, N. H.; 1844, Chatham, N. H.; 1845, Chatham, N. H.; 1846, Chatham, N. H.; 1847, Chatham, N. H.; 1848, Chatham, N. H.; 1849, Chatham, N. H.; 1850, Chatham, N. H.; 1851, Chatham, N. H.; 1852, Chatham, N. H.; 1853, Chatham, N. H.; 1854, Chatham, N. H.; 1855, Chatham, N. H.; 1856, Chatham, N. H.; 1857, Chatham, N. H.; 1858, Chatham, N. H.; 1859, Chatham, N. H.; 1860, Chatham, N. H.; 1861, Chatham, N. H.; 1862, Chatham, N. H.; 1863, Chatham, N. H.; 1864, Chatham, N. H.; 1865, Chatham, N. H.; 1866, Chatham, N. H.; 1867, Chatham, N. H.; 1868, Chatham, N. H.; 1869, Chatham, N. H.; 1870, Chatham, N. H.; 1871, Chatham, N. H.; 1872, Chatham, N. H.; 1873, Chatham, N. H.; 1874, Chatham, N. H.; 1875, Chatham, N. H.; 1876, Chatham, N. H.; 1877, Chatham, N. H.; 1878, Chatham, N. H.; 1879, Chatham, N. H.; 1880, Chatham, N. H.; 1881, Chatham, N. H.; 1882, Chatham, N. H.; 1883, Chatham, N. H.; 1884, Chatham, N. H.; 1885, Chatham, N. H.; 1886, Chatham, N. H.; 1887, Chatham, N. H.; 1888, Chatham, N. H.; 1889, Chatham, N. H.; 1890, Chatham, N. H.; 1891, Chatham, N. H.; 1892, Chatham, N. H.







1. The first part of the document is a title page. It contains the title of the report, the author's name, and the date of the report. The title is "The Effect of the New Tax Law on the Investment Industry". The author is "John Doe". The date is "January 1, 1980".



## The Epworth League.

New England District.

MOTIONS.

Look Up. Lift Up.

"I desire a league offensive and defensive with every soldier of Jesus Christ."—John Wesley.  
"We live to make our church a power in the land, while we live to love every other church that calls on Christ."—Bishop Simpson.

### WHITE AND RED.

(The following are selections, arranged for Sunday reading, illustrating the thoughts symbolized by the colors of the Epworth League.)

Sunday, May 1.

New flowers scented everywhere,  
New sunshine strewn in largest fair,  
"We shall be happy now," we say;  
A voice just trembles through the air  
And whispers, "May."  
—Susan Coolidge.

Read your Bibles. Fill your whole souls with the thought of Christ; make Him not only a Redeemer, but a Brother; not only a Saviour, but a Friend.—Canon Farrar.

A Christian is just one who does what the Lord Jesus tells him. Neither more nor less than that makes one a Christian.—George MacDonald.

There is always some one to smile at, somebody to give you cheer, to somebody to whom a book, a flower, or even an old paper, would be a boon. These small attentions will open the way to confidence, will make it possible that in need these friends will give you opportunities to help them which, unless you had shown thoughtfulness and regard for them, they could never have done. A quiet, sympathetic look or smile many a time unbars a heart that needs help which you can give.—Josephine Pollard.

Sunday, May 8.

Can I have the thing I pray for?  
God knows best;  
He is wiser than his children;  
I can rely.

Do I need this extra schooling?  
From the sun  
In the receding future  
What for me?

Was the best his love designed;  
Something good  
Out of all the sorrow cometh;  
Understand.

Will it be, when later  
At his feet  
We shall learn his blessed purpose—  
Love complete.

—SARAH K. BOLTON, in *Golden Rule*.

There is a pathetic story of an old artist who gave his life to save his ideal. He had his great masterpiece in wet clay standing in his garret, which in his poverty was both studio and bed-room to him. It grew very cold one night and the old man knew there was danger that the water in the interstices of the clay would freeze and destroy his work. So he arose, and taking the clothes from his bed, he reverently and affectionately wrapped them around his statue to save it. Then he lay down, uncovered, to wait for the morning. When his friends came to his garret after the sun had risen, they found the statue warmly covered and preserved, but the old sculptor they found cold and dead upon his bed. He had died that his beautiful ideal might not be injured.

In the soul of every Christian young woman the image of Christ shines as the ideal into which she would fashion her own life. Nothing must stain the purity or tarnish the lustre of that image. And she must be ready to give her very life rather than take any blemish.—J. R. Miller, D. D.

Sunday, May 15.

Sincerity, I think, is better than grace.—Carlyle.

If we are ever in doubt what to do, it is a good rule to ask ourselves what we should do on the morrow that we had done.—Sir John Lubbock.

If anything unkind you hear  
About some one you know, my dear,  
Do not, I pray you, repeat  
When you that some one chance to meet;  
For such news has a hidden way  
Of closing off a sunny day.

But if you something pleasant hear  
About some one you know, my dear,  
Make haste—to make great haste—twice well—to  
To her or him the same to tell;  
For such news has a golden way  
Of lighting up a cloudy day.

O Lord, Thou knowest what is best for us! Let this or that be done, as Thou shalt please! Give what Thou wilt, and how much Thou wilt, and when Thou wilt. Deal with me as Thou thinkest good. Set me where Thou wilt, and deal with me in all things just as Thou wilt. Behold, I am Thy servant, prepared for all things; for I desire not to live unto myself, but unto Thee; and oh, that I could do it worthily and perfectly!—Thomas à Kempis.

Sunday, May 22.

Dr. Cumming once reminded his hearers of the Calvary mountain in Scotland, whereon the Highlanders gather rock-crystals; when the sun comes out after heavy rains, they search the mountain's brow for shining objects—the storm has washed the earth from the crystals, and now they reflect the sunshine. So the Master's jewels are, oftentimes, discovered shining for Him where the floods of trouble have overflowed; and the Lord thinks upon them. None of the gems for His diadem can be forgotten. Whichever art thou passing, O thou afflicted, tried with tempest, as thy feeble steps are crossing the holy ground of grief? Every hour brings thee nearer to that haven where storms are not, that land of flowers that know not the sharpness of thorns, that home where never a sigh of pain is heard, and where in all His beauty thou shalt see the King.—The Quiver.

Lead, kindly Light, amid the encircling gloom,  
Lead Thou me on;  
Keep Thou my feet; I do not ask to see  
The distant scene; one step enough for me.

—J. H. Newman.

"The words which I speak unto you, they are spirit, and they are life"—quickening and continually life-giving words. We want to be permeated with them; we want them to dwell in us richly, to be the inspiration of our whole lives, the very music of our spirits, whose melodious overflow may be glory to God and good-will to man. Jesus Himself has given us this quick and powerful word of God, and our responsibility is tremendous. He has told us distinctly what to do as to it; He has said, "Search!" Now, are we substituting a word of our own, and merely reading them? He did not say "Read them," but "Search!" and it is a most serious thought for many a comfortable daily reader of the Bible, that if they are only reading and not searching, they are distinctly living in disobedience to one of His plainest commands. What wonder if they do not "grow thereby!"—F. B. Havergal.

Sunday, May 29.

These are the three dimensions of a full human life—its length, its breadth, its height. The life which has only length, only intensity of ambition, is narrow. The life

that has length and breadth, intense ambition and broad humanity, is thin. It is like a great, flat plain, of which one wearies, and which sooner or later wearies of itself. The life which to its length and breadth adds height, which to its personal ambition and sympathy with man adds the love and obedience of God, completes itself into the cube of the eternal city and is the life complete. . . . I hope we are all striving and praying that we may come to some such symmetrical completeness. This is the glory of a young man's life. Do not dare to live without some clear intention toward which your living shall be bent. Mean to do something with all your might. Do not add act to act and day to day in perfect thoughtlessness, never asking yourself whither the growing line is leading. But at the same time do not dare to be so absorbed in your own life, so wrapped up in listening to the sound of your own hurrying wheels, that all this vast pathetic world, made up of the mingled joy and sorrow of your fellow-men, shall not find out your heart and claim it, and make you rejoice to give yourself for them. And yet, all the while, keep the upward windows open. Do not dare to think that a child of God can worthily work out his career or worthily serve God's other children unless he does both in the love and fear of God their Father. Be sure that ambition and charity will both grow mean unless they are both inspired and sustained by religion. Energy, love and faith, those make the perfect man. And Christ, who is the perfection of all of them, gives them all three to any young man who, at the very outset of his life, gives up himself to Him.—PHILLIPS BROOKS, in "The Symmetry of Life."

### A GREAT APPOINTMENT.

MYRA GOODWIN PLANT.

Chapter IV.

Underground Work.

HELEN received her brother with open arms. "I am proud of you," she said, after listening to Jamie's glowing account, for he had come in to warm himself before driving back. "The night-boss says, Miss, that the master owes his life to your brother. Big Joe's men were so well armed the boss says they'd had it out in a fight."  
"I am thankful you kept the men from shedding blood. How awful it would have been to have killed a man to save the mine!" said Helen with a shudder. "But your promise, Wilbur," she continued, after Jamie had left. "It isn't like you to be so impulsive. You always think things over and act with judgment. I am the wild-fire; but here you have promised to do what may injure you for life. And I can't stay here alone. I shall go with you and keep house even if it is under a brush-heap."

"I will be very careful of myself. I am improving in health, although you were sure the walk to the 'Camp' would kill me," answered Wilbur.

"But say I can go with you," pleaded Helen.

"No, dear. I want to live as the men do, and see if I can find the cause and cure for their bitterness. Mrs. Jones has not gone yet. They say she is in danger of losing her mind from melancholy. Won't you sacrifice your comfort, too, and take her and the children in, and give them a real home for a month? My wages at the mine will cover the expense; your bright, happy ways will divert her mind; that little Mary adores you, and in a month you might make a lasting impression on her life. They could bring a bed for the children and put it up in your room for them, and you could sleep in mine."

"Horrors, Wilbur! Don't you know what may be in their bed? And my lovely new blankets! I am willing to sing and talk to such people, to pray with and for them, and to do without luxuries to give them money, but to live with them, Wilbur—that goes against the grain," answered Helen, with the childlike honesty that was characteristic of her.

"Yet, Helen, I am finding out that when sacrifice does not cut across the grain of our selfish natures, it is not sacrifice. Christ pleased not Himself," was the low answer.

They were silent a moment before the glowing fire, then Helen said: "Every once in a while I think I am really, truly, consecrated to God and dead to self, and then something comes up that shows me how much I want my own way. I will take this poor woman and her children while you are gone, and do all I can for them. But hear that, Wilbur! The clock is striking two."

They knelt together, and each said a few words of prayer aloud, as they always did at night, and sleep soon visited the little parsonage.

Wilbur had already begun his work at the Camp, going every Sunday morning, as that seemed the best time to find the men ready to listen to the "good news." He ate dinner with them, and then walked the three miles to the Mine, unless Mr. Stirling drove over for him. The afternoon was a favorable hour at the Mine, and the evening the best time to get an audience in the village. This would have made a lonely day for Helen, but she went to Uncle David's morning class, and took charge of the afternoon Sunday-school, so that the hour when Mr. Stirling brought her brother over soon came. Mr. Stirling stayed until after the evening sermon in good weather while Wilbur was at the Mine. Helen looked forward all the week to this visit from her brother.

Helen found her part of the experiment very trying at first. Mrs. Jones sat by the kitchen stove, showing no interest in things around her, while the baby occupied his time in crying. At night, after a weary day, Helen was often obliged to walk the floor with him for hours. At last her patience gave out, and she said in her decided way: "I know you have lost your husband, but that is no reason why you should act like a heathen. This would be a lovely baby if you paid any attention to him. If you do not treat your children better, I am going to find some one to take them away from you."

"Take away all I have left!" said the widow, sharply.

"Yes, God will soon take this poor little fellow if you do not treat him better. See! he would rather come to me now than to his own mother," answered Helen.

This touch proved the right stimulus to the poor woman, and she began to eat and do everything she could to be cheerful in order to win her baby back. She also took her part in the work, to Helen's great relief, and tried to control the twins, pretty little fel-

lows, though rough and noisy. Mary was a perfect little woman, and was a wonderful help to Helen in every way. She tried to keep herself and the boys clean, and to save Helen's nice things from destruction.

One day, when Helen was holding the baby, having sent Mrs. Jones and the children out for a walk, Mr. Stirling came in.

"Tell me everything you know about Wilbur," she began eagerly, letting baby Jones chew up a kid glove she was mending and pull out her hair-pins to keep peace. She was unconscious what a pretty picture she made, with her tumbled hair, flushed cheeks and eager eyes, as her only thought was of her beloved brother. "Isn't he the grandest, dearest old fellow you ever saw?" she asked.

"He is, indeed," replied Mr. Stirling, warmly. "The first few days the men regarded it as a good joke, and were inclined to laugh when he came out dressed in his mining suit, big boots, lamp in his cap, and all. They said, Jamie told me, that he would soon get tired of that—it was just a dodge; but now that over a week has gone, and he has not flinched, he is winning all hearts."

"But it is dark and cold and damp underground," said Helen, anxiously.

"Dark, except where the miner's lantern shows him where to work; damp from the trickling of water down the sides of the openings; but not wet, because an engine keeps pumping out the water that settles in the mine and pumping in fresh air. I assure you it isn't cold, especially if one is working with a pick," answered Mr. Stirling.

"You said my brother was not strong enough for the pick or for lifting much. Then he is drilling, or helping set off charges?" said Helen with a shudder.

"Yes; but after the drilling is done, the charge is fired by electricity and the men are very careful, as it is a life-and-death matter. Every one will protect your noble brother. I have tried to induce him to go down no farther than the man-engine does. You know that is a sort of elevator, except that it is worked by the man's stepping from one platform to another. As he steps he is taken up or down. It is safer than the old bucket, and not as fatiguing as the climbing of slippery ladders."

Helen dared not ask if Wilbur was risking his life on ladders—she knew she should break down if she heard another word about the mine; so she changed the subject.

"I have been thinking, Mr. Stirling, that perhaps you would start a Sunday-school at the Mine. I hate to have these three children miss it, and there are other children there. Jamie and his mother would be good helpers. Couldn't you have one in the morning, or just before the afternoon preaching?"

"But do you believe in people who are not Christians themselves trying to teach the Bible to others?" asked Mr. Stirling.

"No, not if one can do better; but here it is better than nothing," was the answer.

"Thank you," said the young man.

"I didn't mean anything uncomplimentary," said Helen, anxious to atone for her blunt speech; "but I have more respect for Mr. Winters' want of faith than yours, for he was an orphan and drifted around, while you had good praying parents. I declare! It's a shame you are not using your splendid talents for God," she concluded, forgetting herself in her earnestness.

The young man's face flushed crimson, but he said nothing.

"Oh, forgive me!" cried Helen, letting the baby slide to the floor while she impulsively held out her hand. "I did not mean to speak to you on this subject, though of course Wilbur and I pray for you every night. How shall I ever cure myself of my quick speech? I am not so sorry that you see my faults as I am that you must think my loving Christ does not make me sweet-spirited and charitable. But you don't know how I have improved since I became a Christian, and how I long for grace enough to be always self-controlled. You believe that, don't you?" and Helen's voice was very humble and her eyes glistened with tears as she lifted them to her visitor.

"I believe, Miss Helen," he answered, a little huskily, "that your life and your brother's life are the hardest sermons I ever had to resist," and he turned off so abruptly that Helen could not tell whether he were vexed or really moved.

Whatever his motives might have been, he sent at once for his organ and for Sunday-school supplies, and began his work, going occasionally to Helen for directions, though he maintained a reserve that made the young girl feel that she had lost a friend.

One Sunday Jamie drove over with the minister, and that day Helen thought her brother looked pale and tired. He laughed at Helen's fears and said, "My dear, I see you know nothing of life. I do not wonder the men who work in hard places on low wages and poor food feel bitter against those whom they think grow rich out of their toil."

"How can you sleep in the filthy bed I know that cheap boarding-house must have?" Helen asked.

"At first it made me sick, but like Jacob, my stone has become a good pillow, bringing angels up and down in my thoughts, if not in my dreams. My room-mates do not annoy me now when I kneel to pray, nor do they drink and swear in my presence. One, Dan Kearns, was a Christian in the old country, and I believe I shall win him back. I don't seem to be able to get near Big Joe yet."

For that reason the preacher asked to be put on the same "shift" with Joe at the same work. Two men worked together, having a boy to help in carrying tools and to do other work. Joe's face darkened when he saw his companion, for he hated the white-faced preacher. They were to arrange the charge, then after everything was ready they were to go to a safe place and set it off, which was done by electricity. This was not considered overly dangerous work, as accidents occur in other ways as easily as in this; but for some reason, before they reached the desired place, a warning, whizzing sound announced the explosion.

"Run! We're lost!" yelled Joe, who was the last to leave the charge.

"Go first, I'm better prepared to die," answered Wilbur, stepping aside, and letting Joe leap past him.

The crash came, and then a silence, broken by an occasional fall of broken rock and a cry of pain. The boy had given the alarm in his escape, and as soon as the flying

rocks had settled, men were on the spot. Joe was found near the shaft. He had slipped and had suffered a broken shoulder. It was soon known in other levels that the preacher was lost, and men came with picks and lamps to search for him. He was found under a shelving rock, and was tenderly carried to the surface where the doctor and superintendent were anxiously waiting, the latter having just heard of the accident.

"I would give my life to bring him back," groaned the superintendent.

"You needn't do that, old boy," came from the white lips, and Wilbur opened his eyes; for he had only fainted, and the cold air had revived him.

The superintendent could not hide his emotion, for he already loved his new friend like a brother. The doctor pronounced that no bones were broken, and that he must have swooned from fright or been stunned by some falling rock.

"It was the fright of the noise so close to my head," replied Wilbur. "As I stepped out of the path when the charge began to buzz, I slipped into a cleft of the rock, and though the fragments flew all around me and one large piece made a door before my hiding-place, I was safe."

"I will appreciate now what the Psalmist says about hiding in the Rock that is higher than I," Stirling said later, when he was resting in Mr. Wilbur's luxurious room.

The superintendent said nothing. He was so glad to have his friend near him that he did not care what he talked about. The young man had often invited him in for a rest and chat, but the minister had refused every pleasure not common with his fellow workmen.

Mr. Stirling was disappointed in the pleasant evening he expected, for Wilbur insisted on going to see how Joe fared as soon as he felt able to walk to the hospital. He found the sufferer in great distress every way, though the doctor had assured him his injuries were not as serious as he had supposed, and that he would be at work in a few weeks.

"I owe my life to you," Joe said to the preacher. "I would not have fitted into that hole in the rock, and the last one running would have been killed. I'm not ready to die yet. I am possessed with an evil spirit, I am afraid. I thought of killing you when we were alone the first time. I'm not worth saving, parson."

"Mr. Stevens, you can be no worse than the thief on the cross, and Christ saved him," answered the minister. "If I could love you enough to wish you to live to be saved, how much more would the Saviour love you if He left heaven and died to save you."

"It don't seem real that anybody I never see died for me, but I do know you come pretty near it, so for your sake I'm going to straighten up," answered the wounded man.

Wilbur asked to be Joe's nurse, and to this the superintendent readily consented.

"There is nothing that would induce me to let you put your foot on the man-engine or crawl down another ladder," said Mr. Stirling. "Your precious life shall not be risked again for one of these fellows. I must get Stevens away. I have no faith in him."

"No, dear Stirling, you owe it to me to grant my request for further trial. Last night when we were alone I prayed with him, and his heart was softened and he cried for mercy like a child. I believe he was converted. You must help me make a new man out of him."

Not fully persuaded, Mr. Stirling felt that Wilbur's wishes should be respected. He had quelled the spirit of rebellion among the men, his letters to the company had met a generous response, and everything at the Mine was prospering. There were hopes of a rich yield of ore, and the superintendent hoped to make it so profitable that the company would be able to put up mills at Port Howard instead of shipping the crude ore.

While the minister was laboring for the men, the superintendent was working day and night for his employers, though not without increasing interest in the human beings under him.

"Benton," he said one day, "I will confess that you have taught me a lesson. In a certain sense a man has to be a close, hard master to wring money out of rocks or any new enterprise. There is such an immense sum put into the plant, and it is so long before this can be repaid and a dividend declared to those who must have returns for risking their property, for half the mines beggar the first owners. Yet, Benton, you have taught me a lesson in brotherly kindness. I mean to stop looking at my men as so many machines for the company's benefit. But I won't be popular with the company."

"Yes, you will, for, depend upon it, you will get better work from happy, contented workmen. One strike is a great loss to a company," urged Wilbur; and his friend felt obliged to concede his point.

Wilbur held special meetings every evening during his last week at the Mine, and while only two of the miners, Dan Kearns and one of the "surface" boys, made a public profession, Wilbur felt this was a rich reward for his services, especially as the room had been full each evening and the men attentive and thoughtful.

There was real regret at the Mine when the preacher turned homeward, but great rejoicing at Hope Hill Cottage.

"O Wilbur, you will never do such a thing again!" cried Helen, clinging to him, unable to keep back her tears. "I am almost worn out with anxiety."

"No, dear, I am convinced I was not physically constituted for underground work in any way. But I do not regret the experience of this month. It is one thing to preach and write about the sorrows of the poor, and it is another thing to live it with them. Now, little woman, I'm ready for your holiday plans, since we lost our Thanksgiving day together. You got off your little family today?"

"Yes, I'm thankful to say! And Mrs. McCarty has cleaned all day. I would rather go down into the mine than take care of a cross baby and a brace of bad boys. I am prepared to believe anything one may say on the total depravity of small boys, but I grew to love that baby so much that I would have kept him if I could. Mary paid for it all. She learned so rapidly, and I do believe she has become a little Christian. Mrs. Jones, too, is much brighter, and has concluded to go to work and make the best of it for her

children's sake. And now I want to lay my holiday plans before my commander-in-chief."

(To be continued.)

## LEAGUE PRAYER-MEETING TOPICS FOR MAY.

REV. MATTHIAS S. KAUFMAN, A. M.

May 1—"Springtime in Experience."  
"For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Sol. Song 2: 11, 12.

May 8—"Springtime in Experience."  
"For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Sol. Song 2: 11, 12.

May 15—"Springtime in Experience."  
"For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Sol. Song 2: 11, 12.

May 22—"Springtime in Experience."  
"For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Sol. Song 2: 11, 12.

May 29—"Springtime in Experience."  
"For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Sol. Song 2: 11, 12.

June 5—"Springtime in Experience."  
"For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Sol. Song 2: 11, 12.

June 12—"Springtime in Experience."  
"For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Sol. Song 2: 11, 12.

June 19—"Springtime in Experience."  
"For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Sol. Song 2: 11, 12.

June 26—"Springtime in Experience."  
"For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Sol. Song 2: 11, 12.

July 3—"Springtime in Experience."  
"For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Sol. Song 2: 11, 12.

July 10—"Springtime in Experience."  
"For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Sol. Song 2: 11, 12.

July 17—"Springtime in Experience."  
"For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Sol. Song 2: 11, 12.

July 24—"Springtime in Experience."  
"For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Sol. Song 2: 11, 12.

July 31—"Springtime in Experience."  
"For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Sol. Song 2: 11, 12.

August 7—"Springtime in Experience."  
"For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Sol. Song 2: 11, 12.

August 14—"Springtime in Experience."  
"For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Sol. Song 2: 11, 12.

August 21—"Springtime in Experience."  
"For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Sol. Song 2: 11, 12.

August 28—"Springtime in Experience."  
"For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Sol. Song 2: 11, 12.

September 4—"Springtime in Experience."  
"For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Sol. Song 2: 11, 12.

September 11—"Springtime in Experience."  
"For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Sol. Song 2: 11, 12.

September 18—"Springtime in Experience."  
"For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Sol. Song 2: 11, 12.

September 25—"Springtime in Experience."  
"For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Sol. Song 2: 11, 12.

October 2—"Springtime in Experience."  
"For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Sol. Song 2: 11, 12.

October 9—"Springtime in Experience."  
"For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Sol. Song 2: 11, 12.

ism, our Epworth achievements! Doubtless multitudes can affirm that it has,—

1. Increased my confidence in God's continued superintendence and approval of Methodism. He presided at the convention during two days of heated discussion, and directed the delegates to a right issue.

2. Increased my confidence in Christian men. There were decided and positive differences of opinion among the delegates, intense feelings and determined debate, lasting till after midnight of May 15, 1889; but Christian manhood prevailed right nobly.







## Review of the Week.

Tuesday, April 19.

— Passage of the Naval bill by the House; only one ship provided for.

— Brilliant reception and banquet in honor of Rev. E. E. Hale's 70th anniversary.

— New Jersey powder mills blown up; seven men killed.

— A \$10,000 fire in the Charlestown State Prison causes considerable excitement.

— The real motive of French warfare in Dahomey said to be greed for buried treasure in Abomey.

— Eight persons killed at Hampstead Heath, England, in a run down a crowded stairway at the railway station.

— Great damage done to crops and fruit trees in England by snow and frost.

Wednesday, April 20.

— The people of Lexington celebrate the battle anniversary.

— Drought and forest fires in New Hampshire.

— Mr. Gladstone declares against woman suffrage.

— A severe earthquake shock in the vicinity of San Francisco. Property injured, and many people hurt, but none fatally.

— A mad race at the opening of the Cheyenne and Arapahoe reservation; 25,000 horses scramble for lots.

— Rudolf forms a new Italian cabinet.

— Death of Rowell Smith, the president of the Century Publishing Company.

— Anarchists plot to kill the boy king of Spain.

— McEnery defeated in Louisiana. Foster (anti-lottery) carries the State by about 10,000 plurality.

— The Senate promptly ratifies the moulinet treaty for Berlin Sea.

Thursday, April 21.

— Death of Bishop Williams, of Quebec, for nearly thirty years the Anglican bishop of that diocese.

— Flight of Herr Jaeger, a cashier of the Rothschilds, after embezzling nearly 2,000,000 marks.

— The king of Dahomey warns the French that if they touch his towns he will destroy their posts in the light of Benin.

— Explosions due to anarchists occur in three Spanish towns.

— Capt. W. S. Hayes to be made president of the Union Pacific road.

— Great damage done to property and many lives lost by a storm in the Tyrol.

— William Caldwell, an Edinburgh University man, called to the chair of political economy in Chicago University.

— Hon. W. W. Cropp, Gen. Wm. Cogswell, W. M. Crane and Hon. J. Q. A. Brackett elected delegates at large from the State to the Republican national convention.

— Ex-Pres. Mercey arrested on a charge of conspiring to defraud Canada of \$60,000.

— Manager W. A. Camp retires from the New York Clearing House, after thirty-five years' service, on a pension of \$7,500 a year.

— Bank Examiner Getchell closes the First National Bank of Gratton.

Friday, April 22.

— Lieut. Totten, of Yale, relieved and ordered back to his regiment.

— Forgery to the amount of \$50,000 discovered in New York, of which Tiffany & Co. were the victims.

— Uprising against British authority in Lagos, West Africa, and in the Lushai district in India.

— Earthquake shocks again felt in California.

— The recent State enumeration in New York makes the population 5,530,102.

— The Paris police threaten to go on a strike on the eve of May Day.

— The French cabinet decides upon extensive operations in Dahomey.

— Resignation of Manager Monks, of the West End Railway.

— The new steamboat "New Hampshire," of the Providence & Stonington line, makes a satisfactory trial trip.

— Five key thieves rob a room in the Adams House of valuables estimated to be worth \$1,000.

— The Chinese comprador of the Hong Kong & Shanghai Bank absconds with half a million.

— Death of Rev. A. M. Muzzey, of Cambridge, at the age of 90.

Saturday, April 23.

— Rev. Dr. A. T. Pierson called to supply Spurgeon's Tabernacle for one year.

— This government officially informed that the leaders of the Wah riots in China last year have been beheaded.

— Dr. Henry M. Scudder arraigned for trial in Chicago on the charge of murdering his mother-in-law, Mrs. Dunton.

— The captured cattlemen in Wyoming transferred safely to Fort Russell.

— A large number of anarchists arrested in France; 50 captured in Paris.

— The steamer "Concomragh" to sail to Russia to-day from Philadelphia, with provisions for the famine-stricken.

— Rev. W. W. Downs again sued for damages on account of being dismissed from the Bowdoin Square Church in this city.

— A favorable report ordered on the bill to consolidate third and fourth class matter.

— Senator Chandler speaks in opposition to the Chinese Exclusion bill, in the House the Rockwell-Noyes contested election case decided in favor of the former.

Monday, April 25.

— Peter Rao, the wife murderer, hangs himself in Lawrence jail.

— National conference of representative negroes to be held in Chicago, June 4.

— None but American citizens to be given a place hereafter in the civil forces in the navy yards.

— Canada has its first Sunday paper, published in Montreal.

— A statue of Rouget de Lisle, who composed the "Marseillaise" one hundred years ago, unveiled in France.

— President Linley of the Gratton Bank arrested.

— The body of Capt. S. W. Edgell, the door-keeper of the State Senate, who has been missing since Jan. 24, found on the Charles River flats.

— Welsh tin-plate manufacturers to emigrate to the United States.

## THE CONFERENCE.

(Continued from Page 2.)

returns for the fifteenth year to the Bethel. Addresses were made by Mr. Thomas F. Hollingsworth and the pastor.

Lynn, Common St.—On Thursday evening, April 21, a very hearty reception was given the pastor, Rev. Dr. N. T. Whitaker, on his return for a second year. The congregations at the various services are large and increasing.

Tapscottville.—Rev. L. William Adams, the pastor, has just sent out a "Greeting" on his return for another year, which is at once admirable in taste and suggestive in its recommendations.

Lynn, St. Luke's.—A cordial reception was given to the pastor, Rev. H. B. King, on Thursday evening, April 21, on his return for the second year. On Sunday last \$1,200 was raised for the current expenses for the coming year.

Salem, Wesley Church.—A very pleasant informal reception was given the new pastor, Rev. F. F. Holway, in the social rooms of the church, on Thursday evening, April 21. There was a good number present, in spite of the rain. The pastor and family, seated in one of the rooms, were introduced by Mr. Robson, and Mr. and Mrs. Goss. After a short season of social intercourse, the pastor made a few remarks expressing pleasure at being pastor of the church, and the hope that the work would prosper through the co-operation of the members and himself. Among those who called during the evening to pay

their respects were Rev. G. F. Eaton, D. D., and Hon. J. F. Almy.

## North Boston District.

Hudson.—Burglars raided the M. E. parsonage here last Monday night. Rev. N. B. Fisk had put part of his goods aboard the cars, the others were partially packed, so it was impossible to tell just how much they obtained. But it is known that they stole two overcoats, a pocket-book and bank, both containing a small amount of money. The silver-ware on the dining room table was not touched. The thieves did not visit the chambers. They were probably frightened away, as Mrs. Fisk heard a noise and got up. The window was left open, implying a hasty flight. A neighbor's pantry was also visited. The same night. The pie and eggs stolen from there were found in the parsonage yard, proving that the same parties visited both places. Mr. Fisk will probably lose not far from \$40, and caught a severe cold by being without an overcoat.

## N. E. SOUTHERN CONFERENCE.

## Providence District.

Providence Preachers' Meeting.—The first meeting in the new Conference year was held on Monday morning, April 19, at the Chestnut St. Church vestry. Some faces were missed, quite noticeably those of Dr. C. E. Harris, G. W. King, W. F. Davis and H. E. Cooke, all of whom are stationed on other districts for the present year. Among the new faces were those of W. J. Smith and J. F. Cooper. W. H. Stetson, long absent on account of sickness, was present, and reported himself much improved in health. Dr. M. J. Talbot, who spent the winter in New York, was also present. The exercises consisted of hearing reports of Sunday work, which showed that the Easter services of the day previous were unusually interesting and successful.

Rev. G. W. Anderson, of 15 Westfield St., Providence, wishes it to be stated that he is disappointed in the work he expected to take up for this year, consequently his services can be secured by the brethren for one Sabbath or more for this ensuing year. This may be convenient for the brethren to know, as General Conference and summer vacations are so near at hand. This brother has rendered very efficient service to the churches of Providence and vicinity during the past winter.

Hopkinton.—The Epworth League had in charge the Sunday evening Easter program. The floral display was fine and the League decorations tastefully arranged. The exercises were very interesting, partaking of the missionary character. A question exercise, led by the pastor, Rev. H. D. Robinson, entitled, "The Testimony of the Bible to the Founding of Missions by the Early Church," and an address by Nell Andrews, of Brown University, on "The Debt of the English-speaking People to Missionary Effort for their Religion," were prominent features of the service. Solos, readings, and Easter music by the choir, were finely rendered. Pastor Robinson enters upon his fifth year of service with a united church and a bright outlook for a successful work.

Trinity.—The Easter festival was observed in connection with the regular session of the Sunday-school. The floral display was profuse. The musical part was in charge of B. S. Webb, the chorister, who was aided by a choir of thirty-five boys. Responsive Scripture reading, a solo by Miss May Hall, and Easter songs, comprised a portion of the program. The occasion was also one of welcome to the pastor, Rev. R. L. Greene, D. D. Supt. Geo. W. Smith, in behalf of the school, and Miss Hattie Northrop, a teacher, addressed Pastor Greene in fitting words of welcome. A donation presentation to the pastor and wife in behalf of the primary department, by Miss Ruth York, was one of the pleasing incidents of the exercises. The pastor preached an Easter sermon in the evening.

Thomson Church, Paucetuck.—On Wednesday evening, April 13, a large audience gathered at the church to extend a welcome to their pastor, Rev. J. H. Newland, who returns to this church for his third year, to the great pleasure of his people. Supper was served from 6 to 8 o'clock, after which the different departments of work were represented by members of the church. During the exercises the pastor was presented with a valuable gold watch, adjusted balance. On the case was the following inscription: "Presented to Rev. J. H. Newland by church and friends, April, 1892." He was also presented with a costly hair chain with gold tips and slide adjustment. The slide represents a badge of the Knights of Pythias with letters, "F. C. B." and an open Bible with a cross sword. Mrs. Newland presented a silver cake-basket and a beautiful bouquet. The church expended \$750 on repairs during the past year. The outlook for the present year is most auspicious.

St. Paul's, Providence.—This church gave its pastor and wife a grand reception on their return for the third year. It was a surprise, and it was magnificently carried out in all its details. On Easter Sunday the pastor received six members by letter and one on probation. Under the labors of Dr. J. W. Webb the membership and congregation have increased to such an extent that their present accommodations are altogether too limited, and there is an urgent necessity for them to arise and build.

Cranston St.—At the first prayer-meeting service of the new year a large audience gathered to welcome back their pastor, Rev. E. W. Goodier. After a very interesting prayer, and testimony meeting, the friends were invited to the parlors of the church, which had been very tastefully decorated. A social time was enjoyed and refreshments were served. The company was then called to order by Bro. Herbert Briggs, and in a very fitting speech he welcomed back the pastor and his wife, and presented the pastor with an envelope containing twenty crisp bills and Mrs. Goodier a choice bouquet. Easter Sunday was duly observed by an appropriate sermon in the morning and an Easter concert in the evening. At this service a little boy and girl made addresses of welcome to the pastor and presented him with a beautiful basket of flowers in behalf of the primary department of the Sunday-school.

Matheson St.—On April 18, the W. F. M. S. and the W. H. M. S. held a union service in this church. After the transaction of the business a drill in parliamentary practice proved very interesting as well as instructive. Supper was served to a large number. In the evening Miss Sparkes, a returned missionary from India, gave a graphic account of her work. The meeting closed with the benediction by Rev. Clark Crawford.

Rockland.—The past year has been prosperous financially. Although more than \$100 extra was required in the running expenses, not only was this amount raised, but about \$100 more given toward various benevolences, \$150 spent in repairs, etc. The church is up to the million and a quarter line on missions and all other benevolent collections have something to report. For all purposes during the year over \$1,150 was raised, and this without the aid of fairs and festivals. The Sunday-school has also had an unusually prosperous year under the superintendency of Miss Alice Hunt. The Epworth League, King's Daughters, and Ladies' Society are continually busy.

in the Master's work. Bro. Woodward was surprised by about fifty of his parishioners, April 20, who extended him a cordial welcome on his return for the third year. The evening passed pleasantly in song and conversation, refreshments being provided by the visitors.

## New Bedford District.

At Eastham, April 13, 14 persons were baptized and 2 others were received into full connection in the church. This charge is in a flourishing condition. One year ago the salary was doubled to retain the pastor, Rev. Geo. E. Dunbar, and this year it is proposed to continue the doubling process and for the same purpose. Extensive improvements on church property are also contemplated.

The church at Myrick's gave a farewell reception to their retiring pastor, Rev. B. J. Chew, on the evening of April 11, at the residence of Bro. O. H. Atwood. Bro. Chew has greatly endeared himself to the people during the past two years, and the silver watch and chain presented to him on this occasion will be constant reminders of pleasant and helpful associations.

The purpose of Rev. J. M. Williams to sever his connection with the Methodist Episcopal Church and unite with the Protestant Episcopal Church has already received appropriate notice in this Herald. It will be of interest to his many friends to know that his course is due to no change in doctrinal views, but to a preference for that form of church government.

On Sunday evening of Conference week a revival service was announced at the Allen St. Church, New Bedford, to be conducted by Revs. W. F. and C. S. Davis. One penitent was forward for prayers. The following Sunday evening two others were at the altar, and the year may be said to open auspiciously.

Easter was a day long to be remembered by Central Church, Taunton. Decorations of unusual beauty were arranged, and the music was exceedingly fine. The pastor, Rev. A. W. Kingsley, preached to a large congregation from 1 Cor. 15:20, the theme being, "Death's Destroyer, Christ." The Sunday-school, through its superintendent and a number of the infant class, gave the pastor a most kindly reception and a gift of flowers.

The people of New Bedford and vicinity greatly enjoyed the meetings of the Annual Conference at Pleasant St. Church, and showed their appreciation by constant attendance in large numbers at the business sessions as well as the afternoon and evening services. Bishop Foss, especially, won for himself a warm place in the hearts of the laity of this region.

## Norwich District.

Quarriesville.—A donation and surprise were given the pastor, Rev. C. B. Bromley, at the parsonage, April 1, including dry goods, groceries, cake, etc., and many tokens of love. An Easter service was held, and an interesting concert was given in the evening, April 17.

## NEW HAMPSHIRE CONFERENCE.

## Manchester District.

St. James' Church has been dedicated to the worship of God. April 19 was a grand day for this lovely society. They have erected a beautiful church that will seat nearly 500, at a cost complete, including all the furnishings, of \$6,200. Of this amount over \$2,000 has been paid in cash. Money on hand and good subscriptions swelled this to \$3,700, leaving on dedication day \$2,500 debt. The dedication services began at 2 P. M. In addition to Rev. J. W. Hamilton and Bishop Mallien, several of the brethren of the Conference were present, and some of the city pastors of the other denominations. Dr. Hamilton delivered a fine sermon from the text, "Ye are the light of the world." He then asked for money, and before the afternoon had passed, \$700 was on paper. Bishop Mallien preached grandly in the evening from 2 Cor. 8:9. Dr. Hamilton again asked for money, and soon the figures showed \$1,300 as the result of the day. This was certainly a wonderful result. Now only \$1,200 remains to be provided for, and the property is free from incumbrance. The wonder of all who have seen it is how such a piece of property could be created for \$6,200. It is a marvel of cheapness. There has been good management all through. Pastor Knox is happy, and has a right to be. He has done grand work for this lovely society. The Sunday-school has been complete all plans for dedication, and one soul was converted in the new church that evening. There is no reason why in the near future this should not be one of our most desirable appointments.

Manchester Methodist never was in better condition for successful work than to-day. Four fine church buildings are now ours, and we hope to have one during the next year. French people. Stakes must be driven in other sections of the city for mission enterprise. Romanism is extending its arms like a great octopus. Methodism must not be a whit behind. Four strong men are at the front, and they will push the battle.

Rev. W. E. Bennett, who has done such loyal and successful work at Keene for three years, was given a generous and enthusiastic reception by his church and people on his return from the recent session of the Annual Conference. Mr. Bennett has acted as master of ceremonies, and after the conference had sung a few familiar psalms, introduced Rev. Dr. Harrington, of the First Congregational Church, who expressed to Mr. and Mrs. Bennett the gladness which the people felt for their continuance in this city—a gladness which he was sure was shared by all the churches, and most heartily, he knew, by all the ministers. Mr. Bennett responded appropriately.

## Concord District.

The League at Plymouth takes on new life with the beginning of the Conference year. More attend class-meeting than before. Five young persons took part for the first time in the first class-meeting after Conference. The League planned and carried out a very pleasant and successful reception to the pastor, Rev. D. E. Miller, and wife the week of Conference adjournment as they returned to the second year's work. The president, Prof. E. S. Riley, made a delicious welcoming address for the young people, and Bro. Hiram Clapp, one of the young elderly men, most cordially spoke kindly words for the older people. The pastor expressed his appreciation of the warm reception, after which the young people passed cake and coffee to all present, and a delightful social hour was enjoyed.

First Church, Concord, extended to its pastor, Rev. J. E. Bolin, on Wednesday evening, the 20th inst., a reception which gave happy and emphatic evidence of their joy that he had been returned to them for another year. Presiding Elder Keeler called the parishioners to order, and in fitting words

welcomed Mr. Robins back as pastor, to which the latter made an appropriate response. Speeches were also given by Dr. G. A. Young, Wm. E. Hood, superintendent of the Sunday-school, E. F. Gordon, D. H. Bean, and others.

## MAINE CONFERENCE.

## Lewiston District.

Auburn.—An elect lady has given \$500 to this church for the purpose of frescoing and carpeting the vestries. The work has been done, and the vestry was opened Wednesday evening, April 20. There is nothing more chaste and beautiful in Maine. A reception was given on this evening to Rev. F. C. Rogers and family, and as the newly-appointed presiding elder was so recently a pastor here, and happened to be in town, he was included in the happy circle. A large number was present, and it was a very pleasant time. Light refreshments were served. Auburn's outlook was never better.

## EAST MAINE CONFERENCE.

## Bangor District.

Dexter.—The members of the Vincent Epworth League made their pastor, Rev. J. J. Bishop, a most happy surprise on the evening of his birthday, and presented him with a silver cup and saucer and an Epworth League souvenir spoon. A neat program had been provided for the occasion, including an original poem. A few evenings ago the church gave him and his family a reception which was largely attended. Many pleasant words of appreciation were spoken by the pastors who were present. At the close of the exercises Sister Clifford received a silver cup and saucer as a token of the appreciation of the society. The five years' pastoral labors of Bro. Clifford at Dexter has been one of marked success.

Vancleave.—Bro. Pearson has put Vancleave in a much-improved condition for the next man. The church is stronger, and a new church edifice, attractive and convenient, stands as a monument to his earnest effort. Bro. Pearson, on April 1, was joined in marriage with Miss Emma M. Perkins, an accomplished young lady of South Paris, Me. May their future be bright and prosperous!

Forest City.—Bro. Page is in better health than he has been for years. He is highly appreciated by his people, and his return is much desired.

Danforth.—Bro. Knell has plunged into the benevolences with a vim that means the full appropriation for each object, for the first time in the history of the church, probably.

Kingman Circuit.—Bro. Grass has labored hard in this open field, and at the end of two years it is evident that he has not lost his value. The general work on the charge is in much better condition.

## Lincoln and Mattawamkeag.

Powlesland has realized some fruit on this charge during the year, and if the neck of the ram-devil could be broken it would be one of our most desirable fields.

## Old Town.—Prosperity smiles on Bro. Simonton and his flock. He has large congregations and constant accessions to the church and parish.

## Orono.—Everything booms here. The various departments of church work are pushed, and things move with a snap that does not allow the community to stagnate.

Bangor, First Church.—This church is out of debt for the first time in its history. The work which Bro. Lindsay has done for this society is highly appreciated.

Bangor, Grace Church.—Since the coming of Bro. Foss to this charge there has been a rising tide. The congregations have steadily increased. Between thirty and forty have come to the altar as seekers. The membership has received valuable accessions and a goodly number have been baptized and received on probation. The benevolent appointments are all in hand. On Sunday, April 3, the pastor asked the people for \$400 to square up the accounts for the Conference year, and it was done, with a balance of \$17 in pledges above the amount asked. The church is thoroughly organized for work.

Carmel and Levant.—Bro. Gould not only holds the fort, but makes an advance on the enemy. Several have been converted and have joined the church.

Newport.—Bro. W. H. Dunnack has been assisting the pastor, Bro. Maine, in revival services for three weeks. About twenty-five have been converted and the church has received a mighty spiritual uplift.

Pittsfield.—Dr. Lormond is steadily holding the helm of Methodism here. No compromise with lax orthodoxy or liberalism. The old-time Gospel will win sooner or later.

Harland.—Bro. Dunnack has so interwoven himself in the affections of this people that it is a question of the severing of heart-strings, in order to place him in a wider field.

Athens and Harmony.—A good year. Bro. Lyons is desired to continue here another term of service.

St. Albans.—Bro. Dodge has done faithful work in this field and has been appreciated by the people.

Ezzer, Cornsua and Ripley.—This is a long-drawn-out charge, but Bro. Hamilton has had a profitable year. A new class has been organized and a goodly number have joined the church.

Dexter.—Cold type and statistics poorly represent the work Pastor Clifford has done on this field, for the fruit of his faithful service is found in the rich harvest of souls and the increased spirituality and development of the church. The coming man will find the society well organized and equipped for aggressive work.

Dover.—Bro. Day took this church three years ago when it was in a somewhat bewildered state and has gradually brought it into a much better condition in all respects. An Epworth League, under his care, has become the strength of the church in the social work. A revival in a rural district last fall has led to the formation of a Sabbath school with a library of 52 choice books. Through the death of Sisters Mitchell and Thompson this society comes into possession of a \$2,500 parsonage which is beautifully located.

Guilford and Sanguine.—This has been a prosperous year for this charge, both spiritually and financially. The church edifice has been put in first-class shape. Several new families have recently moved into this growing town, who give their influence and support to our church. Bro. Tinsling is pastor.

Brownville and Sebce.—Bro. Reed is turning his face toward the Boston School of Theology. He and his wife are highly appreciated by the people, and his society will be disappointed to lose them.

Milo and Atkinson.—Bro. Taylor has worked hard and has realized some results, but services put forth in union churches, so-called, yield small returns. May we not

hope that the last union church has been dedicated and that those which remain may speedily decay!

Alton and Argyle.—Bro. Pries has organized an Epworth League at Alton, and the work goes on gradually and prosperously throughout the entire field.

Stillwater and West Oldtown.—Bro. Arty has been able to preach nearly every Sunday throughout the year. This charge will dissolve with the Conference year and the two fields will be classed with other charges.

East Corinth and Corinth.—Bro. Nutter will leave this field in a much better condition than when he entered it. The church has been repaired and a furnace has been put in. An Epworth League is doing good work. The social meetings are spiritual, and everything moves on prosperously.

Moro and Smyrna.—Bro. Lilly has been in this field the past year. A few souls have been converted. The foundation of a new church at Smyrna was laid last fall, and the chances are that the house will go up this season.

## Bucksport District.

Alfred.—Rev. J. D. McGraw and wife desire to express their hearty gratitude to the excellent people of the church and community of Alfred for their generous kindness and support during the past two years.

Social Union. The Social Union held its regular meeting on April 18 at Berkeley Hall. In the absence of the president from illness, the vice president, Bro. David Floyd, D. of the Winthrop St. Church, presided. Grace was said by Dr. J. W. Hamilton. Upon the platform were seated Bishop Mallien, Rev. J. M. Durrell, of N. H. Conference Seminary, Rev. F. D. Blakeslee, of East Greenwich Academy, Rev. E. M. Smith, of Maine Conference Seminary, Kent's Hill, and Chaplain D. H. Tibbott, U. S. N. Prayer was offered by Bishop Mallien. Two songs were given by Sidney Woodward, the colored vocalist, which were rendered with marvelous sweetness and purity of tone. The reading of the records and propositions for membership followed. Hon. E. H. Dunn, with a few prefatory remarks, submitted a resolution in favor of equal representation for the clergy and laity at the General Conference.

The vice president, in a few appropriate remarks, introduced Rev. F. D. Blakeslee, who spoke for his topic, "The Religious Influence of the Conference Academies." He considered at length these academies as the centers of moral and religious power, and remarked that their influence in conversion was very manifest, four times as many being converted in proportion to attendance as in our churches. Education and culture will not save our pupils; must be the warm, pulsating current of religious life. Dr. J. M. Durrell, who followed, spoke briefly and brightly. He recalled the old days of the academy, and the St. Church, and spoke of the far-reaching and positive influence of the seminary life. Rev. E. M. Smith, of Kent's Hill, said that Boston owed much to Maine schools. Maine sent her best blood to Boston. It was the least the latter could do to supply the means for the education of her best work. Bishop Mallien closed with some cheering words.

## W. P. A.

## Boston Methodist and Lay Delegation.

At the last meeting of the Social Union, Hon. E. H. Dunn offered the subjoined series of resolutions with reference to lay delegation at the General Conference. Few laymen have given the matter very serious thought, and when Bro. Dunn in a stirring speech called attention to the great disparity between lay and clerical representation, as at present managed, he not only carried the members of the Union with him, but set in motion an idea which will continue to grow. He called attention to another point—that there was a necessity of a separate "house" in the General Conference, that the laymen might take independent and unbiased action apart from the clerical body, and that as now practically to register the will of the majority, two plans were submitted—either to reduce the number of clerical delegates to the same as the lay delegates, or to increase the latter to the number of the former. At any rate, the thought is to make the bodies concurrent in number and influence. Bro. Dunn spoke with great earnestness, and carried conviction to the minds of his auditors.

THANKS, the laity of the Methodist Episcopal Church numbers more than two-and-a-quarter million persons, and the clergy of the church less than sixteen thousand persons; and whereas, the less than sixteen thousand clergy members were represented in the last General Conference by 288 delegates, or one clerical representative to every 35,000 laymen in the denomination, and whereas, the more than two-and-a-quarter million of laymen were represented by 175 delegates, or one layman to every 13,000 laymen, the proportionate clerical representation being two hundred times greater than that of the laymen, therefore it is, by this lay electoral conference

Resolved, That justice, right, and the best interests of the church require that this great inequality of representation be properly adjusted, and the laity be granted a larger representation in the General Conference of the church. In order to aid in bringing about this result, the delegates elected by the New England Conference are requested to support such measures as will result in the division of the General Conference into "two distinct, separate, and concurrent bodies," the one to be composed of the clergy, and the other of the laity, each possessed of equal power.

Hood's Sarsaparilla absolutely cures where other preparations fail. It possesses medicinal merit peculiar to itself.

SHELLA PORTIERES. Imported Shella Portieres are much in demand, and H. A. Hartley & Co., of No. 55 to 105 Washington St., Boston, have marked these down from \$20 to \$75 for four days only.

The Lovell Diamond Cycles have amply justified their reputation for quality with the best of the high-grade machines by the records of past years. They are honestly made, of the best material, with all the latest improvements, and are fitted with either solid, cushion, or the Tillingham pneumatic tires; yet they are offered at prices considerably below those of other manufacturers—a fact that many of our readers will appreciate. So great is the demand for these cycles that the Company—the widely-known John P. Lovell Arms Company of this city—has been compelled to equip a plant four times as large as its former plant in order to fill its orders.

Absolutely the Best.

It is richest in pure cream of tartar; it is strongest in wholesome leavening power; it has the best keeping qualities and is the most economical; it contains no alum, ammonia or other deleterious substance; all the ingredients used are published on the label.

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KEM-KOM IS A HOUSEHOLD NECESSITY. 25 CTS. WORTH MAKES A TON OF COAL WORTH A TON AND A QUARTER.

FOUR YEARS' GROWTH.

The business of this company was established in 1878, and was incorporated in 1884. In 1884 the accumulated surplus was distributed and capital increased to \$2,000,000, half cash. A regular dividend of ten per cent per annum has been paid since the organization of the company, and the respective annual statements have shown capital, surplus, and undivided profits and assets as follows:

Capital, Surplus, Assets.

1878, \$1,000,000, \$0,000,000, \$2,000,000.

1884, 1,000,000, 115,444.72, 2,115,444.72.

1890, 1,000,000, 207,948.58, 2,207,948.58.

90, 1,000,000, 296,716.85, 2,296,716.85.

91, 2,000,000, 300,000.00, 2,300,000.00.

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## NORTHERN INVESTMENT CO.

Extra dividend of \$2.00 per share to stockholders of record of May 9th, 1892.

Paid up Capital, March, 1892, over \$600,000.

Par value, \$100 per share.